

INTERNATIONAL

*Journal*

OF RELIGIOUS EDUCATION



January, 1961



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Unless otherwise indicated, Scripture is from the Revised Standard Version



## "Aging with a Future"

THE WHITE HOUSE CONFERENCE ON AGING will be held in Washington, D. C., January 9 to 12, 1961. Community and state conferences have been held, to gather insight into the needs of aging people, and to develop recommendations which will be studied at the White House Conference. Not only is the number of persons over sixty-five years of age increasing (15,000,000); the general age level is rising (with 50,000,000 over forty-five years of age). The White House Conference represents a timely effort to have communities take a new look at their older citizens. As President Eisenhower has said, "... Our Nation must learn to take advantage of the full potential of our older citizens ... their skills, their wisdom, and their experience. We need those traits fully as much as we need the energy and boldness of youth. . . ."

Many older people have resources and opportunities to work out their own adjustments to age. Many are self-employed or are in positions where they can continue work indefinitely. They have friends and relatives to give them companionship. They have skills that are in demand in projects calling for voluntary service. They are able to find meaning in life as experience, study, and worship add significance to their years.

But many other older adults need the help and the interest of their churches and communities. Inflation catching up with them in the later years has made financial adjustment extremely difficult. Good housing that they can afford is hard to find. Employment is denied them. Useful voluntary activity would fill idle hours, but sometimes involves expense they cannot afford. They have lost family and friends through death and are lonely. Maintaining health has become an increasing problem.

We cannot think of older people as being all the same.

Each person is different from others—as different as I has been all through life. An adequate involvement of older people in church and community life must take into account their individual differences in resources, needs, and potential contribution.

Much stress will be placed at the White House Conference on the importance of cooperation between all the agencies of a community in working out a comprehensive program in the use of talents of older people and in service to them. Each community must come to understand the needs of its own older people and its resources to meet those needs. No single service constitutes a community program; and no assortment of single services individually arranged, can be thought of as a complete community program. Only as the agencies and churches do a thorough job of coordinating their efforts can they be sure that they are rendering the services needed.

The Church has a special responsibility for ministering to the spiritual needs of older people, the same as it ministers to persons of younger ages. All people, older as well as younger, need to keep on growing, learning, recreating, giving, doing, developing their full potentials. Many older people are finding a great adventure in learning in new fields of interest. Worship is coming to have a new depth for them. Through counseling, they are coming to understand themselves and the meaning of life as never before. In this issue of the *Journal* is an article about the older adults of one church and some of the things they are doing to serve each other and their church.

Aging *can* have a future. Making it so is everyone's responsibility. The White House Conference will help lift the needs of the aging to our attention and stimulate us and our agencies to do a better job of planning and of ministering to our senior citizens.

## "Drama in Christian Education"

A SECOND in the series of special issues on the place of the various arts in Christian education is coming in February. Two years ago the special issue on "Art in Christian Education" was published. Extra copies of it are still in great demand, as it gives very helpful information and suggestions not available elsewhere. The February 1961 issue will be a special number on "Drama in Christian Education."

Among the writers for "Drama in Christian Education" are Tom Driver and Mary Tully of Union Theological Seminary, New York; Amy Loomis of Vincennes University; Douglas Maxwell of the Christian Drama Council of Canada; Alfred Edyvean of Christian Theological Seminary, Indianapolis; Arthur Risser, architect, of Wichita, Kansas; James Warren of Scarritt College for Christian Workers, now on leave of absence teaching religious drama in Japan; Geraldine Siks of the University of Washington; and others equally recognized for their contributions to the development of drama of quality in the church.

This special issue has been prepared with the cooperation of the Committee on Religious Drama of the Division of Christian Education, National Council of Churches, chaired by Argyle Knight of Nashville, Tennessee. As usual with the *Journal's* special issues, extra copies will be available.

Some churches are making good use of religious drama while others are making little or poor use of it. New buildings are being constructed with good provision for drama; many others make no provision for it. Some church schools use informal drama while others do not. The differences are due to the fact that some churches understand the value and use of drama (and other arts) and others lack that understanding. This special issue will help any church to understand the place of drama in its program. There will be a general introductory section, then a section of several articles on formal drama, a section on informal drama, and finally several articles on arrangements for drama, organization for drama, and selection of plays.



THE RECENT DEATH of Toyoko Kagawa brings to mind the answer given by the great Japanese Christian to a question put to him by an American theologian in the 1930's. It was at a time when theories of the Atonement were being debated. What theory did Kagawa hold: substitutionary, moral influence, commercial, or governmental?

With eagerness and insight that were characteristic, Kagawa replied: "I think just as Paul did. Paul felt that there was something wrong with man, and Christ could make him right. When Paul tried to say what was wrong with men, he used seven variables. Now it was a debtor whose debts must be paid; again a condemned criminal to be relieved; a sick man to be healed; a dead man to be raised; a slave to be emancipated; or a wandering child to be brought home. But," added the Japanese St. Francis, his face aglow, "Paul didn't use which parable you used, or if you used some other. All he cared about was that man was somehow wrong, and Christ could set him right."

If we should ask which theory of the Atonement is taught in the Bible, we should have to admit that Kagawa has given the correct answer. So great is the reality that all our theories have a measure of truth—but no one of our theories is adequate to compass the whole. The substitutionary theory is right in pointing out that Christ took upon himself the punishment that we deserve. The words of Isaiah 53 summarize this relationship:

"But he was wounded for our transgressions,  
he was bruised for our iniquities."

The moral influence theory is right in its insistence that sin is the barrier between man and his Maker and it is man, rather than God, who has to be reconciled. Christ's death is the ultimate manifestation of God's love, suffering in and with the sins of his creatures. Matthew 8:17 finds here the fulfilment of another passage in Isaiah 53: "He took our infirmities and bore our diseases." All this moves mightily upon sinful man, breaking down his resistance to God's proffered grace. I Peter 2:21 sums it up: "Christ also suffered for you, leaving you an example, that you should follow in his steps."

The commercial theory was elaborated by Anselm, an eleventh century Italian churchman who was much impressed by the brigands who captured respectable people and held them until a sum of money should be turned over. He therefore stressed those New Testament passages which

# At-one-ment

by J. Carter SWAIM

Director, Department of the English Bible, National Council of Churches

describe how the Son of Man came "to give his life as a ransom for many." The biblical word can refer either to the sum paid by a slave for manumission or to the sum paid to robbers or enemies for liberation. Man is in debt to God but can never pay the debt because he still owes constant obedience and can therefore never make any back payments. "It is necessary," said Anselm, "that either the stolen honor be restored, or that punishment follow." Christ's death is therefore interpreted as a payment, on our behalf, of what is owed to God.

The governmental theory was developed by the Dutch Hugo Grotius, who lived in the seventeenth century. God is a God of law. Man's sin is violation of law. Justice demands that violation of law be punished. Christ suffered on our behalf, so that the full penalty of the law would not have to be inflicted on us. Such theories usually reflect a human situation. Grotius lived at a time when modern states were coming into being. Being a lawyer, jurist, and statesman, he thought in terms of legal codes and the demands made by unrelenting justice.

Each of these theories has powerful appeal to men in one situation or another. Difficulty comes when proponents insist that this or that is the only possible way of looking at the matter. Actually, the descriptive terms—substitutionary, moral influence, commercial, governmental—are derived from human experience rather than from the Bible. Instead of giving us theories, the Bible gives us pictures. Kagawa lists some of them.

Four widely varying ones appear in the second chapter of Colossians: "And you, who were dead in trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, having canceled the bond which stood against us with its legal demands; this he set aside, nailing it

to the cross. He disarmed the principalities and powers and made a public example of them, triumphing over them in him." Almost in the same breath Christ's death is there spoken of as deliverance from death, forgiveness of sins, cancellation of a mortgage, a general's triumphal home-coming.

"You, who were dead . . . , God made alive." We suppose that the ordinary course of life is to be born, and die, and hope for immortality. The biblical doctrine is that our natural state is one of lifelessness. We are dead in trespasses and in sins—and we never really begin to live until we learn to love. "He who does not love remains in death" (I John 3:14). This new life of love is opened to us through Christ's resurrection, and of this baptism is a symbol: "you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead."

Looked at in another way, what God has done in Christ is to open a new life through the power of forgiveness: "having forgiven us all our trespasses." Forgiveness is a term uniquely bound up with the gospel. When Moravian missionaries to Labrador wanted to translate the New Testament, they found no word for forgiveness. After much heart-searching they devised a lengthy but picturesque term meaning "not able to think about it any more." When God forgives our sins, he is not able to think about them any more. He removes them from us "as far as the east is from the west" (not "as far as the north is from the south": that is a measurable distance, but the man going east can never come to the west!).

Sin is bondage, and Christ's death has "canceled the bond which stood against us." When a church has paid off its indebtedness, there is often a mortgage-burning ceremony. For purposes of record, it is safer to get

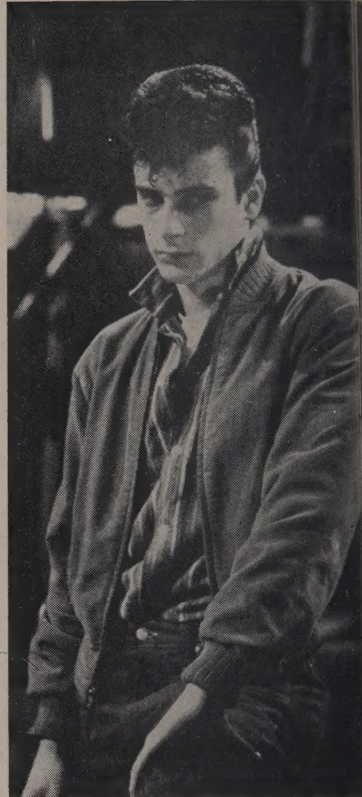
(Continued on page 38)



# The gospel and the off- beat generation

by William KIRKLAND

Alumni Professor of Christian Ethics,  
McCormick Theological Seminary, Chicago, Illinois



The delinquent reveals his violent rebellion against society by his dress and speech as well as by his actions.

THE GOSPEL is God's demonstrated, embodied love—disclosing to young and old alike that we are truly his children, and that through his mercy and grace it is possible for us to become the sons of God that we actually *are*, no matter how badly we may have blundered in the past in trying to be what we *are not*. The whole tragic moral history of man, despite his astounding intellectual and scientific achievements, can be explained in large measure by the fact that he has tried to be something other than what he truly is. Sometimes he has tried to be more than man. Attempting to deny or to ignore the fact that he is time-bound and space-bound and a creature who ultimately faces death, man has tried to play God. The inevitable result is a deforming and a defacing of man's true humanity. At other times, man has tried to be less than he actually is. He has sought to shed his individuality, to retreat from his freedom, to neglect his creative powers, and to withdraw from his responsibility and accountability as a man.

The good news from God is communicated to all of us in and through the *lived love* of Jesus Christ. Through him, God says to each one of us, "Here is what you really are, though you may not have realized it, or though you may not have lived according to this realization." More even than this, God says to each of

us that it is yet possible for us to become what we truly are. It is possible for each of us to become a real man, a true son of God. It is precisely the work of Jesus Christ and his Spirit to transform us from the truncated, denatured men we have made of ourselves into the real men God created us to be.

Up to this point, however, what we have set forth is a series of general affirmations. What difference does the gospel make to young people—real, live, flesh-and-blood young people—living today? This gospel is God's reclaiming Word, spoken to his actual children; it is not a timeless philosophy elaborated for mankind in general, but a Personal Word spoken to living and breathing young people. Because of this fact, God's Word is addressed to youth in their particular situations, in their peculiar dilemmas, in their concrete cultural circumstances. God meets them where the temptations of life beset them, where false alternatives make their appeal to them. The gospel must be proclaimed and interpreted in the midst of the competing images of the "good life" that are presented to young people today with persuasive power.

In a brilliantly realistic portrayal Elliott Baker, a contemporary playwright and author, has etched the images of three different types of personalities that have emerged in the present younger generation in Amer-

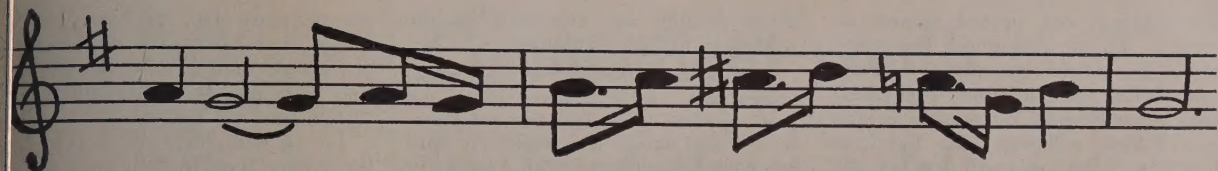
ica. Baker identifies the three as delinquent, the hipster, and square.<sup>1</sup> Though their immediate circumstances differ, all three of the new personality types are responding to many of the same cultural pressures, the same crises and revolutions, and the same shocking moral absurdities that run from the top to the bottom of our society. Yet the patterns of response differ significantly.

## The delinquent

Though the delinquent is not representative of a large percentage of the younger generation, his responses are highly instructive. Elliott Baker's picture of the delinquent is quite striking, and every feature is freighted with meaning. In the midst of a generation dominated by crew haircuts the delinquent's hair is long and often artificially waved. As if in defiance of the popular styles of clothing,

<sup>1</sup>"The Delinquent, The Hipster, and The Square," a series of four television plays written by Elliott Baker and presented on the "Look Up and Live" program on the CBS television network during January, 1959.





The beatnik, or hipster, is antisocial and nonconformist.

The square, on the contrary, is pliable and plays it safe.

Photos CBS-TV, "Look Up and Live"

acket is gaudy and shrill. Even the speech of the delinquent, often mumbling and inarticulate, seems to be an expression of his rebellion—rebellion against coherence and order.

Yet at one point in his dramatic presentation, Baker lets the delinquent draw back the curtain on his innermost yearnings. The delinquent says:

Sometimes, I almost feel it . . . sometimes in a good gutty rock number, or when I jam the accelerator down to the floor. I gotta go fast—live goin' fast and die goin' fast. That's the way. I can't wait around for the world to find out I'm alive, 'cause by then, maybe the world won't be around no more. So I gotta do something now to let 'em know I'm here . . . to let myself know I'm here.

Thus the haunting inner feelings of many of today's youth are revealed.

## The hipster

The hipster, like the delinquent, is representative of only a small percentage of the younger generation, yet he may be expressing reactions and intimations that are present in a lesser degree in all young people today. Baker pictures the hipster, or beatnik, as antisocial and nonconformist. He seeks to retreat into the catacombs of his own ego. He makes little effort

to understand others, and shrugs off any personal interest that may be directed toward him. He regards any attachment to others as a "drag." He seeks to "disaffiliate." But when the hipster finally speaks, he says something we need to hear:

Look, man, the way I dig it, you get yourself mixed up in all kinds of things, and it's a drag. You wind up beat, man. So you keep away and stay cool. Now cool ain't warm, man. But it's better than beat. You show me a new kick where I can feel warm inside, then maybe I'll give it a go. But I don't want to wind up beat, man. Until something better comes along, I'm playin' it cool.

## What the gospel says to the delinquent and the hipster

The gospel of God has a word for the delinquent and for the hipster. God created them too. Jesus Christ died for them too. In some respects they remind us of "the sinners" in whom Jesus had a special interest. As the offbeat, unorthodox groups of the twentieth century, the delinquents and the hipsters are like the tax collectors and the harlots who felt alienated from the first century society of Palestine, and for whom Jesus had a great personal concern.

This gospel of God says to the delinquent and the beatnik, and to any who share some of the feelings of these two: "You are right in wanting to protest as a person against a society that is becoming so impersonal, so organized, and so artificial that young people growing up in it feel an overwhelming sense of littleness, hollowness, and unimportance. You are both right in resisting a culture in which organizational structures are so vast, and the premium upon efficiency so great, that millions of human beings caught up in the systems are 'always visible, but rarely seen.'"

As we can see, the protest registered by the delinquent is an unthinking, often violent, irrational, but *active* protest. The reaction of the beatnik, however, is a calculated withdrawal, an attempt to pull out of society, at least for a short distance. His is a *passive* protest. But in both cases the healthy sign is the desire on the part of the delinquent and the hipster not to take lying down what society is doing to them. In this stirring of resistance, the gospel sees a response that fairly cries out to be redeemed.

Yet the gospel also says to the delinquent and the hipster, "You are both out of bounds in the ways you



are making your protest against society." To the delinquent the gospel says, "Your brief episodes of violence may bring an emotional excitement that is partly valid, but sooner or later one of them will trap you. Far from being truly free, you will find yourself more fenced in than ever."

To the hipster the gospel says, "Your sophisticated efforts to cut yourself off from all other human beings will never succeed. You are trying to live in defiance of your nature. No man can permanently succeed in disaffiliating himself from the human family, for it is a sociological (as well as a theological) fact that we are members one of another. No matter how justified your protest against the 'sticky togetherness' of much of our life today may be, your chosen path leads only to self-frustration and self-abortion."

Thus in the penetrating light of the gospel, it becomes painfully clear that in the responses of both the delinquent and the hipster, human freedom is in the process of frustrating itself, and human creativity is being misdirected or wasted.

### The square

The third personality type, the square, is much more typical of the vast majority. He is the nice, middle-class youngster who grows up enjoying all the security and comfort brought by a full-fledged membership in the affluent society. Baker depicts the square as pliable and conformist. He seems quite contented with things as they are for him, and seeks to play it safe all the way. The natural habitat of the square today is the college campus (which William Whyte describes as the "induction center" for the "organization man" of tomorrow). And clearly it is the emerging suburban pattern of "the good life" to which he aspires. Many of these

inner feelings are expressed by the square in his self-disclosure:

I have seen pictures of comfortable houses with neatly trimmed lawns and pretty gardens. They look safe and peaceful. And I think—if I work very hard and don't antagonize anyone—I should be able to have a house like that some day. Then maybe I'll feel more secure. I have all these fears and doubts nagging inside me now. But maybe they'll disappear when I move into one of those peaceful-looking houses.

### What the gospel says to the square

What does the gospel have to say specifically to young people who share some of the feelings and attitudes of the square? First of all, the gospel says, "You are not to be exclusively condemned for the premium you place on conformity as the means of gaining the security you want. Both the desire for security and the willingness to conform are attitudes you have learned from the dominant pattern in American life today. You have seen your parents and your elders setting this very example."

Yet the gospel does enable us to see that the real question is not conformity or nonconformity. Some measure of conformity is necessary if there is to be any order in society. Relevant questions are, How much conformity, and at what points? How much nonconformity, and at what points? But the answers to these questions are not found until we face up to a prior question: In what, or in whom, is our pattern of true human existence centered? To what, or to whom, do we seek to conform at the center of our lives? And the gospel itself is the answer to that question. The gospel itself is the life of a man, the *lived love* of Jesus Christ, in whose actions the boundless love of God for man was embodied. But not only was the heart of God laid bare in the life of Jesus Christ; the true nature of man

was demonstrated. In him we see the image of the real man that each one of us was created to be, the real man that each one of us through relation to him may yet become.

To the delinquent, the hipster, and the square (and to their tendencies in all of us), the gospel says that Christ does not impose upon us a set of rules, a detailed moral blueprint, or a prefabricated solution to all our problems. What Christ really is, and what Christ really does, are described by Dietrich Bonhoeffer in these striking words:

Christ was not essentially a teacher and a legislator, but a man, a real man like ourselves. And it is not therefore his will that we should in our time be the . . . exponents and advocates of a definite doctrine, but that we should be men, *real men before God*. . . . He was not, like a philosopher, interested in the "universally valid," but in . . . whether my action is at this moment helping my neighbour to become a man before God. For indeed it is not written that God became an idea, a principle, a programme, a universally valid proposition or a law, but that God became man.<sup>2</sup>

This Incarnate Word of God, this real man, Jesus Christ, sets us free because he binds us to God, the Lord of history, the Ultimate Power over life and death. Christ empowers us to stand upon our own two feet and helps us to accept both the grandeur and misery of our human lot—to live with courage. Christ sets us free, but free only to involve ourselves more deeply in the plight and destiny of our fellow human beings.

### The Christian rebels

In the budding intellectual and spiritual revolt that is to be seen on some campuses today we see young people taking a stance strikingly different from that of the delinquent, the hipster, and the square. In movements like "Challenge" at Yale University; in the dignity, the restraint, and compassion of many college students, Negro and white, who participate in "sit-in" demonstrations, we see new expressions of Christian commitment and witness in our own time. Here is rebellion that is not irrelevant, protest that is not pointless, nonconformity that is born of compassion, involvement that springs from integrity. Perhaps we are witnessing the first promising signs of a breakthrough in the spiritual impasse that heretofore has seemed to immobilize the present younger generation.

## IMPORTANT NOTICE!

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This will help us to keep the *Journal* coming to you without interruption. In renewing your subscription to the *Journal* it might be best to have it sent to the church only, or to "The Minister," "The Church School Superintendent," or "The Director of Religious Education."

<sup>2</sup>Dietrich Bonhoeffer, *Ethics*, edited by E. Bethge. New York, The Macmillan Co., 1955, p. 22. Used by permission. Italics added.



[F YOU were out on the planet Jupiter, you would want to know who else was there, what they were doing, and if they were planning an attack on your house with a rocket! Though most of us are here on Earth, this shouldn't change our attitude about what's happening around us. Who else is on Earth? What are they like? What do they think about you and me? Are they planning to blow up your house trailer, or do they plan to spend the next century in brotherly love and peace? We've got to dig our way out of our sheltered contentment and see the light on international affairs."

With these words the chairman of the Outreach Commission of the Christian Youth Council of Connecticut encouraged other high school students to attend the first International Affairs Conference planned by the Council and held in February, 1959. The venture was so successful that the council sponsored a second conference in February, 1960. The Hartford Seminary Foundation was the scene of both gatherings.

### They learned about a changing world

At the outset of the first conference an international atmosphere was created. A get-acquainted time saw twenty-five delegates from all over Connecticut laughing, talking, and singing with students from Egypt, India, Korea, South Africa, and the Philippines. The Americans caught a glimpse of the rich heritage of these countries as the students led songs,

# Connecticut youth look at the world

by Edith F. WELKER

Formerly Associate Secretary, Connecticut Council of Churches; now Director of Children's Work, First Baptist Church, Middletown, Connecticut

told stories, and demonstrated dances from their native lands. This informal occasion served to break the ice and brought about a spirit of good fellowship which lasted throughout the conference.

After this period of fun the delegates were ready to get down to serious thinking about international relations. The chairman of the International Affairs Committee of the state Council of Churches, a delegate to the Cleveland Conference on International Affairs, was the featured speaker of the conference. In his address he set forth the basis for Christian concern in world affairs and called attention to the effects of the changes caused by technology in both East and West. These thoughts provoked many questions from members of the conference, and a lively discussion ensued. The evening ended

on a high note with a worship service conducted by the student from Delhi, India, according to an order of worship from his home church.

The program the next morning included many stimulating experiences for the students. After an opening worship led by the youth president, there were four brief talks by students from Egypt, India, Korea, and South Africa who had led the fellowship period the preceding evening. They described the changes taking place in their respective countries, the implications of the changes, and the attitude of the church toward the situations. After the talks the delegates were divided into four small groups which rotated to each of the speakers. Thus they had a chance to question each speaker informally and to examine maps and articles related to each country.



High school students met with students from other countries and learned at first hand about some of the revolutionary changes taking place in the world.

Connecticut Council of Churches



A display of resource materials was helpful to the students who wanted pamphlets and books for further study.<sup>1</sup>

The challenge of the conference was made personal by the chairman of the Outreach Commission in her talk to the group on the part which teen-age Christians should take in international affairs. She suggested that youth groups in local churches discover overseas students in state colleges and universities and plan a similar international affairs conference on a community basis. A local youth council might hold a study group to consider the issues presented at the state conference. Still another approach would be the distribution of inexpensive pamphlets to help young people be aware of the world situation. The Outreach Commission indicated its willingness to help local youth councils develop a significant follow-up to the state meeting.

The conference was concluded with a tea served by the Fellowship Commission.

<sup>1</sup>This display included "Moral and Theological Basis for Action in International Affairs," the statement of the General Council of the UCYM, August, 1958; "Positions of Conscientious Objectors," Friends Peace Committee; "We Live in a World with 2,583,302,639 Neighbors," Foreign Policy Association of Greater Hartford; "Some Hopes and Concerns of the Churches in the Nuclear-Space Age," Department of International Affairs, National Council of Churches; "Voluntary Service Is for You," Evangelical and Reformed Voluntary Service.



During a get-acquainted time the Connecticut youth met students from India, Egypt, Korea, and other lands.

*Hays from Monkmeier*

### Delegates wanted a relevant faith

The 1960 conference centered around the theme "Christian Youth Facing a World in Turmoil." Exchange students attending high school in Connecticut communities were invited to take an active part in the conference program. These young people introduced the group to games and songs and other recreation from their countries. A young Korean student led the worship. A panel discussion by an English boy from Kenya and two boys from Ghana

presented the areas of tension in the two African countries. The American young people were interested finding out what part the church was playing in resolving these tensions and in what way the Christian message is related to important current events.

Acting as resource person for the conference was a young minister from Egypt, teaching for a year at the Hartford Seminary Foundation. He led a discussion on the question, "Do Christian youth in America have something to say to this world in turmoil?" This session brought a challenge to each student in terms of his attitudes and convictions; each was asked to examine his faith and its relevance to the contemporary world.

The Connecticut Council was fortunate in that the Hartford Seminary Foundation has a large number of international students, and thus it was fairly easy to get representatives of other countries to participate in the meetings. However, in every state there are exchange students in high schools, colleges, universities, and graduate schools; these people could be invited to share in a conference.

The two conferences were valuable experiences for the young people who attended, not only in the international aspects but also in the ecumenical experience. As these students enlarged their understanding and concern for peoples around the world, they also became aware of the worldwide Church and the bonds which unite all men.

# Six college professors and a congregation

by Philip N. JORANSON

Research Associate, the Institute of Paper Chemistry, Appleton, Wisconsin

**T**HOUGH it was long and seriously doubted by observers that American adults would ever show much evidence of genuine intellectual

interest, the past few years have taught us some surprising things about ourselves. Few would have predicted the swift rise in interest among adults in early-morning TV lectures, and paperback editions of the classics, increased registrations in adult liberal arts courses, and articles by scholars in popular magazines.

A human being, we are beginning to appreciate, is a form of life which requires to know more and more about his whole environment in hu-

man society and in nature. Deep within him there is a yearning, even an anguish, to know where he came from, to understand how, in all its complexity, this present world of good and evil came to be, what he himself is like, and—most of all—what he is for.

In this quest for meaning, the Christian has a particularly good chance to understand what is happening in the drama of the universe. The light of Christ has often worked



thin Christian minds to sharpen contrasts, to expose new thoughts and relations between ideas, and to deepen the experience of meaning in life. This light modern Christian scholars have undertaken the vital and revealing task of evaluating the basic assumptions about man's nature which have grown up in psychology, sociology, economics, art, and government.

Christian men of science are asking, Can Nature be understood by careful observation and experiment and the building of theory from what is found, or is it also necessary to probe the idea that Nature came from the same God that man came from? And what does Paul mean when he says that Nature is in travail for the revealing of man?"

### Professors study Christian faith

During the past ten years, and in every major field of learning, Christian professors in colleges and universities across the nation have begun with renewed interest to probe the meaning of faith for their scholarship and teaching. Associations have been formed to encourage study of this kind and to discover its implications for the very nature of an institution of higher learning. Research groups of Christian scholars working in a particular field are being formed under the initiative of the Faculty Christian Fellowship, which functions within the National Council of Churches. Encouragement in various ways has also come from denominational boards of Christian education, the National Council of Religion in Higher Education, national foundations, and other organizations.

But this quest must not be left to the professionals alone. Every adult Christian, *thinking as a Christian*, must increasingly ponder and interpret into moral action the steady flow of information from all the fields in which scientists, scholars, and artists are at work. If this process is to be significant, the church must first recognize the ground already lost. Too many victories have gone to the adversary by default. Neglect of intellect has often left the church's common life in a state of virtual paralysis. The faith of the man in the pew sorely needs a mental framework which can keep pace with the complexity of life today. Daily experience confronts us more as an endless array of unconnected things than as a picture with enough order and discipline to suggest a meaning. Apart from first-hand mental grappling by laymen, how can the church claim to be relevant to the radically changing circumstances of life?

### Church and professors work together

Concerned teachers, church leaders, and laymen, facing this problem seriously, have found specific ways for churches to bring to their members the thinking going on in the fields of academic study, and provide for consideration of this thinking in the light of Christian faith.

The First Methodist Church of Appleton, Wisconsin, in partnership with professors from nearby colleges, recently held a series of studies on the theme "Christian Meanings in the Great Fields of Learning." In two-hour sessions on six consecutive Wednesday evenings, some sixty church members delved into questions arising in the physical sciences, history, economics, the humanities, government, and various philosophies of education.

The purpose of the series was for members to learn some of the major emphases, problems, and theories in each field, and then to consider them in the light of the specific affirmations of the Christian faith. These questions had to be faced: How do Christians spell out their basic beliefs about man, about society, and about nature? Where, and how significantly, do these views run counter to the estimates of man, human society, and nature which are found in psychology, physics, and other studies? What do such differences imply for the role of Christians today? Are our fundamental assumptions about the nature of reality, which strongly influence our interpretation of facts, consistent with basic Christian assumptions?

### Laymen were involved in seminars

A speaker opened each session with a forty-five-minute presentation of Christian perspectives within his field. To supplement the lecture and to encourage first-hand encounter with the issues, there were several other features. First, each registrant was expected to read in advance an assignment of thirty to forty pages in a volume of essays, *Religious Perspectives in College Teaching* (Ronald Press, 1952). Though these essays were written primarily for teachers, seminar members found them rewarding. The use of only one book kept expenses at a minimum for each member.

Second, five or six small groups, each led by two laymen, convened immediately after the lecture to discuss the reading and the ideas developed by the speaker. Following these thirty- to forty-minute sessions, all members reassembled for another half hour with the lecturer and plied

him with questions raised in the discussion groups or in his lecture.

Third, the speaker of the evening, the discussion leaders, and the participating church staff had supper together in the church before the seminar. At this time the speaker had opportunity to give an informal preview of his main points and answer questions put to him. These exchanges were animated, sometimes intense, and the level of discussion was remarkably high.

Planning for the series was begun about six months in advance—none too early when asking a special assignment of a college professor. A session was held to establish a purpose and to suggest ideas for making the program effective; the seminar coordinator, the ministers, some of the faculty men, and several discussion leaders took part in this meeting. Considerably in advance, each lecturer gave the discussion leaders half a dozen questions on his topic. The speakers also gave much help in the preparation of the announcement folder and the reading assignments.

Attendance was maintained well through all the sessions, reaching a maximum of seventy-five. Most of those enrolled were members of the sponsoring congregation, but members of other churches and a small group of faculty members from nearby institutions also attended.

### This kind of program is rewarding

While especially favorable circumstances made it possible to bring these six professors together, churches which consider similar ventures will not find it too difficult to arrange for faculty help.<sup>1</sup> As stated earlier, Christian professors are increasingly concerned to find the relevance of their faith to the subject matter they teach. Half the professors who participated in the congregational seminar are members of an active campus religious group which has met continuously for more than four years.

This story of a program in one church demonstrates the possibility of studies of a high standard which reveal to the layman the enormous creative reach of the Christian faith in relation to life and the universe. Many of us resist mental effort, believing it to be too much an uphill matter with few valuable results.

(Continued on page 44)

<sup>1</sup>Assistance may be secured by writing to the denominational board of Christian education or to the Director of the Faculty Christian Fellowship, National Council of Churches, 475 Riverside Drive, New York 27, New York.



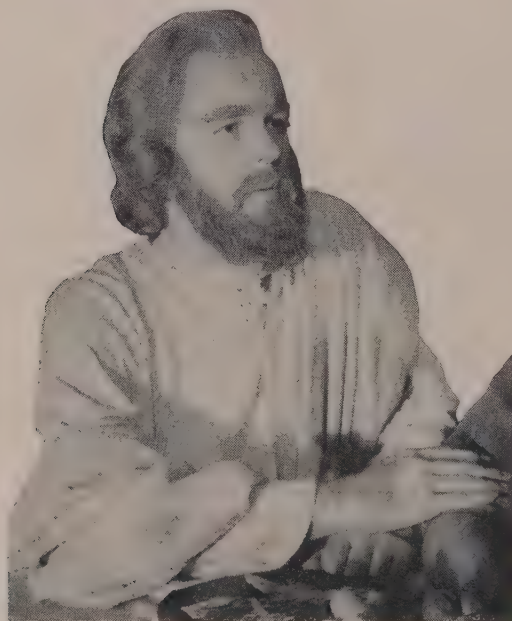


The platform over the steps was built by laymen. It is covered with a dark rug, and two long wooden tables are placed end to end and covered with an off-white or beige

cloth. Benches are used behind the table and individual small bench-stools for the disciples at the ends of the table. For seating order, see caption on opposite page

## With Christ in the Upper Room

ON THE EVENING of Maundy Thursday each year, it is the custom of members of the First Christian Church of Santa Monica, California, to present a dramatization of the Lord's Supper in connection with the communion service. The church members originally developed the idea for the reenactment of the solemn scene under the guidance of the minister, Dr. Wales E. Smith, who compiled the script from the four Gospels. The presentation was first given in Holy Week of 1956.



The Christ wears an off-white robe and a heavy, long mantle made from Italian homespun material.

The dramatization takes place in the church sanctuary. The chancel steps are covered with a large platform on which the table and benches are placed. As the service opens, the chancel choir sings music appropriate to the season. After the choir leaves the chancel, the house lights are dimmed to complete darkness, and the disciples enter and take their places behind the table, facing the congregation. The Christ sits in the center, and before him on the table are a communion chalice and a tray of unbroken matzos bread. The house lights remain off as, slowly, the lighting on the disciples is raised and the men "come to life" at the table. A spot centered on the Christ swells to a slightly greater brilliance than the light on the others. A small amount of "action lighting" is used to convey changes of mood and emotion.

The script is not fictionized, but taken directly from the New Testament. Paraphrasing is used only where the grammatical structure is difficult to understand. Although most of the words are spoken by Christ, the disciples play an important part in the enactment of the experiences of the Upper Room. Their questions, responses, and actions are an integral part of the story.

A meaningful moment occurs when the deacons, receiving the communion elements from the Christ, pass them to the congregation, and all partake with the disciples. After the dramatization is concluded with Christ's prayer, many of the worshipers remain for thought and meditation.

To the men portraying the roles, "The Last Supper" is more than a production; it is a living, spiritual experience. They are all laymen in various occupations: law student, aircraft engineer, schoolteacher, mechanic, singer, electronics technician, merchant, and salesman. It is impossible for them to be a close part of this unfolding scene and not feel a quickening of spiritual life within themselves.

The role of the Christ has been portrayed for the last three years by Ken Wales Smith, a professional actor.



the son of the minister. He expresses the feelings of others when he says: "When attempting to do my part in this most difficult of roles, I pray that God will use me as a means to express his Word, and make Christ real and real in the lives of the persons in the congregation. Certainly this experience transcends all awareness of a production. It is transformed into an evening and yet humbling communion with God, which leaves me renewed in strength and faith."

It is important that biblical presentations be given with the use of the best technical facilities available. The directors of "The Last Supper" were fortunate in having Mr. Keester Sweeney, a top make-up artist at Metro-Goldwyn-Mayer Studios and a deacon in the church, create the lifelike characterizations, assisted by MGM's Bill Reynolds. The expert advice and generosity of Mr. William Tuttle, head of make-up at MGM, were

also valuable. Mr. Dave Saltuper, wardrobe head at MGM, gave valuable time and assistance in the costuming for the drama.

The setting, constructed mostly by laymen in the church, is completed by "painting with light." Soft lighting from both balcony and overhead spots is slightly tinted by "surprise pink" filters which soften the white light and bring out the exciting color. The lighting and effects are created by Mel Jack and Ken Smith. Regular script readings and rehearsals are held under the direction of Mrs. Clara Smith.

Many hours of labor, as well as money and talents, are freely given to realize this dramatization, and the result is a moving and beautiful sharing with Christ in the Upper Room which helps many persons to understand more fully the life of Christ and his words to the disciples at the Last Supper.



The disciples wear authentic costumes created by the women in the church. The actors are laymen, representing many different occupations.

(Top, page 10)

The order of seating around the table is, from left to right: Bartholomew, Andrew, James the Elder, Peter, James the Younger, John, the Christ, Judas, Thomas, Philip, Matthew, Thaddeus, and Simon.



Earthenware and pewter bowls are part of the table setting, as well as fruit arrangements. Here Judas turns over the salt bowl when he betrays himself.

All pictures by Victor Barnaba



# What's that word?

Some helps from the public school in introducing  
new words in the church school

by Ivah GREEN

Associate Professor of Education,  
Doane College, Crete, Nebraska

IF YOU TEACH children in the church school, you may be puzzled at times how to introduce the new words which you will be using. There are certain words that children do not hear often outside the church: *Creator, commandments, worship, reverent, miracle, prayer, praise*, etc., in addition to all the new proper names to which they are introduced. You might like to ask a public school teacher: How can I introduce children to new words? Do I explain all the big words? What if the children can't read?

Perhaps my experience in the public school field, working with teachers of children in the primary and middle grades, will enable me to help with a timely tip or two. Teachers of reading have learned that certain procedures produce satisfying results. There is no one best way, of course, to help children acquire a specialized vocabulary, but there are many effective ones.

Let's take a look at the vocabulary attainment of the preschool child. Much of what is said about his vocabulary achievements and needs applies also to primary- and junior-age pupils. (Children nine through eleven are said to be in the "middle grades" in the public schools.)

The preschool child acquires a vocabulary slowly, learning few new words until after he has learned to walk. With walking skill comes vocabulary skill. He learns to use words along with the experiences in which the words have meaning.

Drever says, regarding growth in a young child's vocabulary, "environment affects the nouns, interest affects the verbs, and mental grip is shown by pronouns, adverbs, prepositions,

and conjunctions."<sup>1</sup> A child acquires a rich vocabulary mainly through his senses: seeing, touching, hearing, tasting, smelling. He has both a speaking vocabulary and a meaning vocabulary. He understands a greater number of words than he can use in his own speech.

When a child begins school he acquires a vocabulary through group living and cooperation. He works, he plays, he views pictures, he watches animals, he takes field trips, he hears songs, poems, and stories, he learns Mother Goose, he builds with blocks, he engages in dramatic play, and he carries on conversations.

No one worries about a primary-grade child's thinking words are "hard" or "big." All words belong to primary-grade children once the words have meaning for them. In fact, the bigger, the newer, the more un-childlike words seem, the more they are likely to appeal to primary-graders and to be used often; it is as if a child liked the roll of such words on his tongue. An adult might consider "satellite," "brontosaurus," "hibernate," and "decompose" as big words for a young child to use, but these are not difficult to him, for he knows what they mean as he uses them at school. Similarly, in church school when he hears "multitudes," "covenant," "Samaritan," and "parable," these, too, need not be considered difficult *provided* they have been explained simply and concretely.

It is not always possible for pupils

<sup>1</sup>The Language Development of the Pre-School Child, Institute of Child Welfare Monograph Series No. 4. Minneapolis: University of Minnesota Press, 1930.

to have a first-hand contact with certain words. Then the children may learn the words vicariously—through second-hand experience. In such cases, the experience must be made as real as possible; there must be a clearing up of concepts, possibly a clarification of incorrect impressions, and much "talking over."

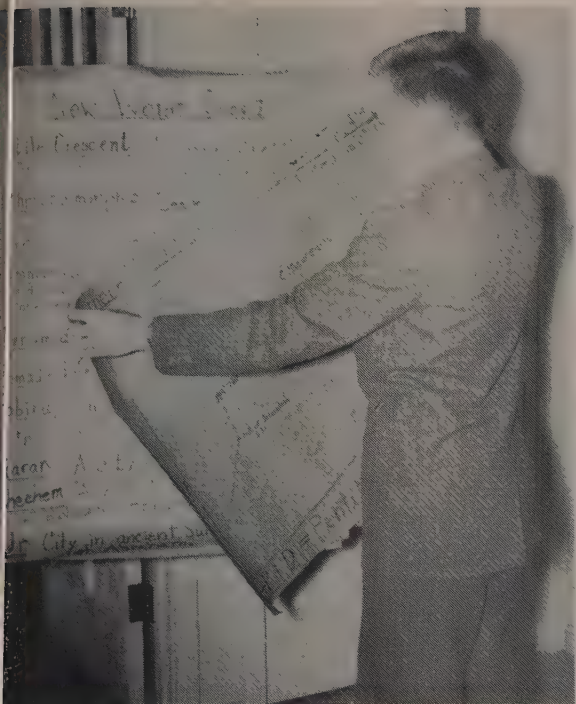
There are two ways to present familiar words to children: direct and incidentally. Everyone, young and old, achieves a vocabulary these means. In direct presentation the teacher mentions the word he believes is unfamiliar to the children; he explains it, uses it in a sentence, two to illustrate. Perhaps the teacher or a pupil will act out the word. If the children can read, the teacher will write it out for them to see, and then use the word in the context of the material he is presenting.

In presenting a new word incidentally, the teacher will let the children hear it, or read it in its written setting, with the expectation that they will understand its meaning from the context of the sentence.

Some words are easier to understand than others; they are concrete. It is possible to define and illustrate them. "Ark" is concrete: you can show a picture, make a drawing, build a model. But "covenant" is abstract, and one would do well to use many verbal illustrations that catch the word to have a personal impact on a child. Six definitions are given in the *Merriam-Webster Collegiate Dictionary*. These show the variety of meaning, but the church school teacher will stress the theological one: "the promise of God as revealed in the Scriptures," with reference to the kinds of covenants God made with persons in the Bible. Words such as these are a challenge to a church school teacher—you must rack your brain for ways to make them come alive with significance for the present issue.

In *More Children's Worship in the Church School* Mrs. Jeanette Perkins Brown describes how a church school teacher helped her pupils to understand both the concrete and the abstract meanings of "light." After mentioning the kinds of concrete lights they knew, such as bonfire, flashlights, candles, light bulbs, lamps, etc., the children were led to give the more symbolic ideas of light. "It makes you good," said one child. "There are good feelings and bad feelings inside you. The bad feelings are like the darkness, and the good feelings are like the light that drives away the darkness, and that's like a candle, that tells you what to do." With old children the teacher referred to the Quakers and their dependence upon





ven adults and older youth learn difficult new words  
ore easily if they can see them written out on a chart.  
ures, Clark and Clark



A child must have a storehouse of experiences coupled  
with words from which to draw in expressing his ideas.

e "inner light." When asked what  
is meant, some children replied:  
t's mind and ideas"; "knowledge";  
onscience"; "it's God."

Mary Ellen Chase, in *A Goodly  
Fellowship*, tells how her mother taught  
er and her sister an awareness of  
ords:

*Multitude*, said my mother. Now  
at's a big, splendid word. See how big  
ounds. "And seeing 'the multitudes'"  
reat crowds, remember) "he went up  
to a mountain." Look at the word and  
e all the people crowding about. Now  
I find even a better place. Listen care-  
lly now. "After this I beheld and lo, a  
eat multitude, which no man could num-  
r, of all nations, and kindreds, and  
ople, and tongues, stood before the  
rone and before the Lamb, clothed with  
hite robes, and palms in their hands."  
hat's a beautiful verse, and you should  
arn it. You see, in the first verse the  
ople are all crowding around in *multi-  
des*. They don't quite know what they  
e there for, so they are just *multitudes*.  
ut in the second, even though they are  
l different nations and kindreds and  
ngues, they all know they are there to  
raise God, so they are just one *multitude*  
white robes with palms in their hands.<sup>2</sup>

The best time to explain a new  
ord in a poem, song, or story seems  
e when interest arises in what the  
ord means. For instance, you may  
e teaching the song "This Is My

Father's World," which the children  
have not heard before. This is a  
fairly simple song, with an easy mel-  
ody, and after hearing it played  
through and humming it, juniors will  
be able to sing the first stanza from a  
song book or a song chart. Conversa-  
tion following will indicate whether  
they understand the meaning of the  
words. Older children will know that  
"spheres" refers to stars and planets,  
and the idea that these heavenly  
bodies make music as they swing  
through the skies will appeal to them.

The children who have poetic sen-  
sitivity and are articulate may be able  
to explain the line "I rest me in the  
thought. . . ." If not, the leader may  
say: "This line means that as I  
think that all these things—rocks,  
trees, skies, and seas—belong to God,  
the thought makes me feel *rested*, safe,  
and comfortable. I rest me in the  
thought." The phrase "his hand the  
wonders wrought" is a little more  
difficult, as it seems to imply an  
anthropomorphic idea of God. If the  
children cannot guess what "wrought"  
means, it can be explained simply  
as "made." The leader could then

go on: "God is a Spirit, and does  
not have hands like ours. We don't  
know how he made all these wonder-  
ful things—scientists know partly, but  
not all; but we do know that he made  
the earth and all that there is in it."

To assist a child in acquiring a rich  
vocabulary is one of the happiest of  
any teacher's tasks. Yet he knows  
that to speak well a child must first  
have ideas worth expressing. These  
do not come from a vacuum; the  
pupil must have a storehouse of rich,  
meaningful experiences coupled with  
words from which he can draw at  
will.

You, as the teacher, must be aware  
that you are a vitally important fac-  
tor in assisting a child to acquire a  
rich vocabulary. You do this by  
increasing your own stock of words  
and using them freely and consci-  
ously. Select the choicest word  
you can think of for every occasion;  
then be sure you explain it—but  
subtly and casually. The bigger the  
word, the more mellifluous it is when  
appropriately used, the more it will  
appeal to a child and encourage him

(Continued on page 43)

## Coming Feature Sections

In the March issue: "Summertime Christian Education"

In the April issue: "Creative Movement in the Christian Education of  
Children"

<sup>2</sup>A *Goodly Fellowship* by Mary Ellen  
Chase. New York: The Macmillan Co.,  
1939.



# Who is my neighbor?

by Louise DREW

Director of Religious Education,  
The Second Church in Newton, West Newton, Massachusetts

THE CHAIRMAN of the World Service Guild in our church came into my office one day with a message which touched off a live learning and sharing experience. The communication was from Church World Service, asking that the churches of our country make a special effort to collect clothing for overseas relief, particularly for the people of Japan where Typhoon Vera had recently caused great destruction. "Do you think the Church School Council could help us meet this need?" she asked.

At the next meeting the matter was presented to the council (composed of two representatives from each class in grades 4 through 8).

The Rev. Kazuhiko Higuchi, who had become a close friend of church school members while doing graduate work at a nearby seminary, was invited to be present. He pointed out on the map the area that was suffering most—Nagoya, Japan's third largest city, and the surrounding countryside. He showed the boys and girls a Japanese magazine containing color pictures of the devastated area. Mr. Higuchi also knew the minister of the Nagoya church.

The Church School Council found two ways to help. The church school voted to use the Thanksgiving offering to send food to Nagoya through the Share Our Surplus pro-

gram of Church World Service, and they agreed to sponsor a clothing drive.

A committee made posters to be used throughout the church. "Clean out your closets for Nagoya" was the plea on one poster. Officers of the council made personal appeals in classrooms and departments. The juniors wrote an announcement in the church paper.

On the day of the drive a committee of the boys and girls, under the direction of the World Service Guild chairman, sorted and packed thirty duffel bags of clothing. They addressed the tags themselves to read "Church World Service, New York City. FOR NAGOYA."

In this ideal learning situation the young people shared in a concern for people in great need. They were able to do something worthwhile to meet this need. The experience took place within the setting of the church with many adults responding to the appeal.

## The whole church is involved

Several years ago the benevolence committee of the church decided to include in the budget an amount to be used toward the expenses of a graduate student from overseas who was enrolled in a nearby university. Under this plan outstanding leaders from Africa, the Philippines, and Mexico have become our warm friends and, in a real sense, our Christian teachers. Everyone in the church has come to know them personally, for they have met informally with church school classes and youth groups, led departmental worship services, preached to the morning congregation, and spoken to adult organizations. Perhaps best of all, many families have enjoyed the privilege of inviting these students into their homes. This person-to-person fellowship with Christians from other parts of the world has enriched our church life beyond measure.

There is no clear distinction in our church between "benevolence" and missionary education. Special projects in giving to specific persons, communities, or institutions have helped our people to learn of the work of the church in other lands as well as our own. The use of Friendship Press and denominational missionary study materials in the regular curriculum helps to put these projects in perspective in light of the total responsibilities of the church around the world. We feel that one important aspect of missionary education is discovering where need exists and then finding ways to help. In the parable of the

Missionaries dressed in Korean clothing visit a church school. Personal contacts with missionaries and with nationals are effective in personalizing the missionary and benevolence work undertaken by the church.

James G. Saint, Jr.







Projects in giving to specific persons, communities, and institutions can help people to learn of the work of the churches in other lands as well as ours.

ys from Monkmeyer

ood Samaritan, Jesus told us that our neighbor is *anyone* who needs our help. "Loving" and "giving" are two of the most important words in the Christian faith. There should be the closest cooperation between the benevolence committee and the committee on missions, if a church has both groups.

There are in every church, as in every neighborhood, men and women who are deeply concerned about missions and about the welfare of other persons. We can use them to bring missions to life for boys and girls. The benevolence chairman or the church treasurer might report to the older students that "our" money is doing in our own church, in our country, and around the world. Adult members may have traveled and visited mission schools and hospitals and can give first-hand reports to the church school and youth groups. The work of Dr. Profilo Santi at Casa Mia in Italy may be alive for the lower juniors of our church because of such a report, and they sent a box of school supplies to the Italian children in that remarkable settlement house.

### Understanding need is important

One of the privileges in working with children and youth is that of widening their horizons and helping

them to experience the deepest meanings of the Christian faith. We want them to gain a great deal of knowledge, but we are even more concerned to make it possible for them to adopt certain attitudes toward life. The foundation for this concern can be laid in the experiences which we plan for the very youngest children.

I remember the sight of a minister sitting on the floor with a group of five-year-olds who had been learning about Jesus' concern for the sick. The minister had been invited to explain to them how he "carried the church" to friends who were ill. The children gave him friendly get-well cards which they had made for him to take on his visits. Later he wrote a letter to the children, reporting how much the sick people appreciated the cards.

Primary boys and girls may wish to respond to the needs of shut-ins and assure them that they are not forgotten. A Thanksgiving card made by a primary child, signed and mailed by him, may bring a response like the following:

"Thank you so much for the charming Thanksgiving basket with its Bible verses, a wonderful piece of work. The address on the envelope was very good, too. *Schmutzler* is a hard word to handle.

"I hope you won't mind if I send

it on to my sister-in-law who is bed-ridden and who will enjoy it as much as I have.

"Thank you again for thinking of me, and a very merry Christmas to you all."

Primary children can understand the needs of children of agricultural migrants, we have found. The text *Sandy and Mr. Jalopy*<sup>1</sup> has become a yearly unit of study for the second grade. This past year the teacher was an officer of the State Council of Church Women and knew personally the chaplain to migrants. She brought to the class a toy model of a Harvester, the specially equipped station wagon used by the missionaries who work with migrants. As she shared her deep concern, the children became concerned and wanted to help. At the conclusion of their study they prepared a number of health kits for migrant children.

Probably children gain most when their families join in undertaking Christian ventures of this nature. Over a period of several years, our church has sponsored a number of displaced families. A committee made up of several couples has handled all the planning. Many times the couples have entertained the newcomers in their homes until jobs and apartments could be found.

One couple has made the project a family experience. The four children have shared the joy of assisting these new friends by helping to scrub apartments, collect and transport furniture, teach English words, and take care of the children. In the most vital way possible these young people are absorbing Christian attitudes from parents who say, "This has been a wonderful experience for our family. We are gaining far more than we are giving."

By giving thought and continuous planning to missionary education, a church can provide opportunities like those described above. Parents can be helped to see the importance of assuming special responsibilities which the whole family can carry out together. Members of the benevolence committee and the women's guild can discover new strengths and resources as they share concerns with the entire church. Church school leaders can find able assistance and exciting resources among other adults in and outside the church as they help children and young people enter into actual and valuable experiences in Christian living.

<sup>1</sup>Edith J. Agnew, Friendship Press, 1949.

Copies of the special issue, "Education for Mission," are available, at prices given on page one.





This multi-purpose room is used as church school kindergarten and as a small dining room and meeting room for adults. Folding doors divide it but will not cut out no  
Dept. of Church Building, N.C.C.

## Don't plan obsolescence in church building

by George H. ADKINS

Minister of First Christian Church, Mason City, Iowa;  
formerly director of religious education and student work,  
Iowa Society of Christian Churches



CHURCHES ARE BEING BUILT by the thousands today as we follow the expanding urban frontier. Building problems have become progressively acute as the birth rate has increased by leaps and bounds. If educational units are not to become inadequate and obsolete almost before the mortar dries, a great deal of care and attention must be given to plans.

Most churches which are building educational plants cannot afford to provide all the space needed for their immediate programs, much less provide for future growth and expansion. Churches faced with this problem often take the short look and thereby create insurmountable problems for the future.

For example, one church built a first unit of a two-unit educational plant with a room for each of the existing classes. Since the groups were small and did not demand much space, this seemed to be a wise step, but it proved otherwise. Not only were the rooms too small for creative teaching, but the church, located in a rapidly growing new community, found it difficult to adapt them to a changing program. Even when the second unit was built, it was impossible to adjust these rooms to the needs of the church without expensive remodeling—and the building was not even five years old.

Members of another church planning a new educational plant face complete discouragement as they try to care for their needs within the budget they could afford. They had figured classroom areas on the basis of the recommended floor space per person. To this they added other needs such as a choir room, chapel, scout room, audio-visual room, recreation room, and parlor. The required space would have cost more than twice the amount they could spend at that time.

Other churches are encountering

This nursery is light, with windows low enough so that the children can look out. Supplies are stored on shelves. It is large enough to allow for interest centers and for movement.

Harold E. Waggoner, Architect



ety of similar difficulties growing y of the need for more space than y can afford. However, there are umber of principles which, if taken o consideration, will greatly ease s problem and help churches plan re useful space.

Before erecting even the first unit a new building, whether it be the ctuary or educational wing, a urch must decide what the ultimate e of the congregation is likely to be. t the basis of these figures, it should ain adequate land for building, rking, and recreation. There are definite suggestions as to the ount of land needed, although st authorities would say that there e between four and six acres for the erage situation. This will vary th the size of the congregation, the e of building to be erected, and e requirements for off-street park-

### Educational trends affect building

A church should study current ends in Christian education which ay affect its pattern of grouping d grading. Traditionally church ucational buildings have been eigned around a departmental plan, ernerally consisting of a large assem- y room surrounded by a number of ubbyhole" classrooms. Teaching ocedures in these cramped class- oms were restricted to what could e carried on by a group around a ble. The large assembly room was ed for worship during a brief ped; the rest of the time it lay idle, rving as the hallway to the adjoining classrooms. This type of an- gement restricted the church hool to a hard and fast system of ouping and grading, and allowed r little flexibility in teaching pro- dures.

Today the trend is toward larger asses which carry on the entire pro- am of study, worship, and activity ithin their own rooms. In children's epartments there are a lead teacher d helping teachers for each group. his group may be one grade or it ay be the two or three grades of a epartment, depending on the size of e church school. This kind of oup requires a large classroom in hich there can be freedom of move- ent and a variety of activity, for upils learn most through activity d participation. A classroom for ildren should not be smaller than 5 by 20 feet; for young people, 12 y 15 feet. A room should provide a inimum of 25 to 30 square feet per erson for children's groups; 15 to 20 square feet for young people and ults.<sup>1</sup> There are, of course, sug-

gested maximum numbers for groups: nursery, 15; kindergarten, 20; pri- mary and junior, 25; junior high, 20; senior high, 25. It is better to have three groups of 25 than one group of 75.

A new concept of working with adults is also coming to the fore. The large adult class is no longer desired. Patterns of teaching are changing from the teacher-centered, spectator type of program to a group-centered activity. It is difficult to do good work with a group larger than twenty-five persons; a group certainly should never be larger than fifty. All these trends are basic to our thinking when we plan grouping and grading and the size and kind of rooms in a church plant.

### Large rooms serve many purposes

To provide for expansion and growth, individual rooms must be as adaptable as possible, allowing for great flexibility. Large, rectangular rooms, nearly square, accommodate a variety of activities and thus provide flexibility.

An important factor to be consid- ered in planning the use of space in the church program is the multiple use of rooms. A well-planned room can serve many functions. For in- stance, a multipurpose room can be used for a church school class on Sun- day morning, the youth fellowship on Sunday evening, and through the week for the Boy Scout troop, the pastor's class, and a women's sewing group.

Adequate provision for storage space is important in any room, but it is essential in the room that will be used by more than one group. Stor- age cabinets and closets should be planned with the specific needs of a group in mind. Cabinets should be built so that they can be moved from one area to another or even placed in another room.

Rooms should be built to the maxi- mum size recommended for a certain age group or at least to serve the maximum projected enrollment for the age group. For the time being, this may mean combining two groups, or having two classes use one room divided by movable screens. (Mov- able screens are more practical in many instances than modern folding doors. As well as being stationary, which limits their use, folding doors

are expensive and do not control heat, light, and sound adequately.)

### Future plans adapt to present needs

Before beginning work on even the first unit of an educational building, it is important to develop a master plan of the entire structure in the light of studies made of the commu- nity, age-group expectancies, and the ultimate size of the church's member- ship. Planning for the first unit should take into consideration all permanent features such as plumbing, heating, and stairs so that no expen- sive remodeling will have to be done at a later time.

Rooms in the first unit should be multiple-purpose rooms that can serve the most pressing needs. Specialized rooms should be left for later additions to the building. If these rooms have to be in the first unit, they may be made to serve another purpose temporarily. Perhaps the church lounge, because of location, has to be included in this part of the building. It would probably be of the size that would permit its use as a preschool classroom for the present. Final plans may call for a large recreation room in this part of the building. In the meantime, the area will have to be used as three separate classrooms. This may be done by dividing the room with movable screens or by in- stallng non-load-bearing partitions that can later be removed or trans- ferred to another part of the build- ing. If a church is always to be pressed for space, perhaps it should seriously question the worth of includ- ing specialized rooms such as a chapel and separate choir room in the final plan.

Many churches are finding that they can never provide adequate space for their church schools. Their only answer is to make multiple use of rooms and equipment by holding dual or even triple church school sessions, which make it possible to serve two or three times as many persons in one set of classrooms without overcrowd- ing.

*Flexibility* is the key word to keep in mind when planning to build. By being open and sensitive to new and varied uses for the rooms which it can afford, a church can make the most of its space.

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"Planning for Better Christian Ed- ucation through Buildings and Equip- ment" is the title of a well-illustrated 16-page feature section in the Feb- ruary 1960 issue of the *Journal*. Copies are still available at prices listed on page 1 of this issue.

<sup>1</sup>See *Building and Equipping for Chris- tian Education*, Atkinson, National Council of Churches, Office of Publication and Dis- tribution, 475 Riverside Drive, New York 27, New York. \$3.50.



# A breakthrough in family life study

Announcing the North American Conference on Church and Family, April 30—May 5, 1961

by Sylvanus M. DuVAL

Professor of Religion, George Williams College, Chicago, Illinois

and Evelyn Millis DuVAL

Author and consultant in family life education, Chicago, Illinois

**T**HE CHRISTIAN CHURCH must both uphold standards and be a center of personal and social redemption amidst the confusions of today's world. In no area of life is this more difficult or more important than in man's most intimate personal relationships—in love, sex, marriage and family living.

## Questions facing the churches

Christian churches have yet to develop clear policies at the many points of conflict in which church and family face each other. What should Christians say about the young marriages that are so prevalent today? What do we need to know about the many types of mixed marriage entered into by our church members? Is there a way of regarding divorce and remarriage that is both basically Christian and personally helpful? What church policies make sense in such matters as teen-age sex behavior, illegitimacy, and pregnant brides? Is there a message of salvation and established standards on such practices as masturbation, homosexuality, and infidelity? Just what is the Protestant Christian position on family limitation through birth control, abortion and sterilization?

Such questions as these have been difficult to answer. So they have too often been dodged completely, or cloaked with sanctimonious silence that has not been helpful—to the many family members involved, to the churches, or to the larger society.

It is to study such tangled questions as these that the Canadian Council of Churches and the National Council of Churches in the U.S.A. join in calling the North American Conference on Church and Family to be held at Green Lake, Wisconsin, from April 30 through May 5, 1961. The call to member churches, state and provincial coun-

cils, and to related religious agencies poses the urgency of such a project in a clear firm voice:

Families on our continent, and, indeed, throughout the world, are being subjected to greater stresses and strains than ever before. They are buffeted from without by bewildering sociological and technological changes and torn from within by confusions, doubts, and anxieties. Family members are questioning traditional patterns of belief and behavior and are seeking newer and deeper meanings and forms of expression.

Despite these unsettling conditions, the family remains the most intensely intimate relationship and the most influential in the lives of its members. For the transmission of our Christian heritage, the development of character and the improvement of society, the family is primary and basic.

To minister to these families more adequately and to meet the unprecedented challenges of these times, our churches need to:

1. Clarify and articulate their understanding of the fundamental nature of marriage and family life and the distinctive character and responsibility of the Christian family in our culture.
2. Understand the social and psychological factors affecting the formation of marriages and families.
3. Develop a Christian ethic of sexual behavior and to answer persuasively the questions of this generation.
4. Provide clarification regarding the moral aspects of the newer developments in family planning.
5. Strengthen their ministry to families as an integral task of the mission of the church

through better trained leadership and stronger programs of family life education and counseling.

## Purpose of the conference

The conference proposes to bring to the confused and controversial areas of family life both a positive approach and a new dimension of depth. It will study such issues as divorce and sexual laxity, not merely as threats or problems to be solved but as human behavior that can be understood in the light of objective research, and a basically Christian theology of marriage and family.

This study conference rests upon three foundations. The first is the Christian faith as revealed in the Bible and the early church. The second is the sum of pronouncements and statements that have been emanating from Protestant churches through recent decades. The third is what modern medical and social sciences have to say about each of these areas of study.

The prodigious amount of work that has gone into the gathering of these materials is one measure of the depth of the enterprise. The enthusiasm with which both churchmen and research specialists have approached their labor of love indicates the heights of motivation that have thrust us all further into the frontier than either scientists or religionists customarily travel.

## Contents of conference workbook

The conference workbook, *Seven Ways—in Fact and Faith: Bases for Christian Family Policy*, goes to all registered delegates early in 1961 for their preconference study in preparation for the work that must be done at the conference itself.<sup>1</sup> The workbook includes all the basic material



or study. After a general introduction of the total project comes a chapter outlining the theological background and some of the dilemmas in the faith of our fathers. Then J. C. Wynn of Colgate-Rochester Seminary brings together the essence of what various Protestant churches have already said about the several problem areas.

The central twelve chapters of the book take up one by one the specific subjects in which its author is a competent authority. These research specialists were asked to summarize what science knows about the area of study, with suggestions for implications that are clear from objective evidence to date. These twelve central concerns for which Christian family policy will be sought during the conference are, chapter by chapter:

1. *Young Marriages—What Are the Facts?* written by Professor Lee Burchinal of Iowa State University, whose outstanding review and research of the nature, causes, and relative success of the marriage of teenagers are authoritative sources of help.

2. *Mixed Marriages—Research Findings* by the well-known team, Professor Judson T. Landis of the University of California at Berkeley, and his wife Mary, whose research and writing make a distinctive contribution to our knowledge of this area.

3. *Divorce and Remarriage—Research Related to Policy* is the product of Dr. Jessie Bernard of Pennsylvania State University, whose original investigation, *Remarriage: a Study of Marriage*, and creative interest in policy-making make a double contribution.

4. *Teen-Agers' Sex Attitudes and Behavior*, by Dr. Lester Kirkendall of Oregon State University and his collaborator Arthur Gravatt, taps current research on the nature and meaning of modern youth's sex life, with challenging implications for churches.

5. *Pregnant Brides—Record Linkage Studies* is by Professor Harold Christensen of Purdue University who has developed a way of objectively computing the incidence of conception before marriage in studies both in this country and abroad.

6. *Illegitimacy in the United States* summarizes years of intensive study of the incidence, and the personal-social meanings of babies born out of wedlock, by Dr. Clark Vincent now continuing this research with the National Institute of Mental Health in Bethesda, Maryland.

This 256-page book edited by Dr. and Mrs. DuVall will also be available to the public after April 30 for \$3.95 a copy. Published by the Association Press, it may be ordered through any bookstore.



Dr. and Mrs. Sylvanus M. DuVall

7. *Masturbation—Attitudes and Incidence* comes appropriately from the Institute of Sex Research at Indiana University through its Director of Research, Dr. Wardell Pomeroy, member of the staff from the early days of the first "Kinsey Reports."

8. *Homosexuality—Summary of Studies* comes out of six years' concerted attention and basic research, financed by the National Institute of Mental Health, by Dr. Evelyn Hooker of the University of California at Los Angeles, whose findings are soon to be available in several volumes.

9. *Infidelity—Statistical and Clinical Digest* is by the well-known gynecologist, LeMon Clark, M.D., who has summarized the findings of research and clinical evidence on this perplexing problem.

10. *Family Planning—Needs, Progress, Goals* is the product of members of the staff of the Planned Parenthood Federation of America under the direction of Winfield Best, who will represent the birth control movement at the conference.

11. *Abortion—Medical and Social Review* comes from Alan F. Guttmacher, M.D., Chief of the Department of Obstetrics and Gynecology at the Mount Sinai Hospital in New York City, and author of *Pregnancy and Birth*, and the widely acclaimed *Babies by Choice or by Chance*.

12. *Voluntary Sterilization—Medical, Legal and Human Aspects* is a digest of the philosophy, practice and accumulated experience of the Human Betterment Association of America, as seen by its Executive Director, Mrs. Ruth Proskauer Smith of New York City.

The concluding chapter of the workbook, *Strengthening Family Life—Proposals of Promise* reviews the recommendations of official bodies, of strategic conferences with central interests in family life, and current concepts, with implications for program formation that are directly relevant to the conference purposes.

## Outline of conference procedures

The conference opens Sunday night, April 30, 1961 with a plenary session on the biblical, theological and historical background of the subjects of the conference. During each of the succeeding mornings, the resource specialists, whose summary materials are outlined in the workbook, will present their findings to the entire conference.

Workgroups meeting for three hours each afternoon will discuss each of the background presentations in terms of (1) the Christian way of life, and (2) the best that research has to say—as bases for church policies and programming in family living. Delegates will remain with the same workgroup throughout the conference. Their deliberations will be led by selected group leaders with the help of competent resource persons and recorders. An editing committee will daily sift the reports from each of the thirty workgroups and present their essence to the entire conference in mimeographed reports each noon.

The evenings will be given over to a variety of demonstrations and interest groups on the ways of implementing family life programs in the churches. Films, kinescopes, books, pamphlets, recordings, demonstrations of special approaches and techniques, and a series of interest groups will provide opportunities to share experience and to sharpen professional skills in dealing effectively with families in the church program.

The final plenary session on Friday morning will review the work of the week, discuss the workgroup findings, and make conference recommendations that may be pertinent. The conference will speak only for itself, but its recommendations will be published as guide lines for further study and possible adoption by the various Christian bodies.

## Registration; publicity

This study conference brings together duly appointed representatives of Protestant churches, representatives of state and provincial councils and related religious agencies, religious leaders, and family life specialists. Delegates will come for the entire period of the conference, ready for its deliberations through careful study of the conference workbook that will reach them soon after their registration has been completed.

Christian leaders may apply for registration application through their denominational headquarters, or through state or provincial councils

(Continued on page 44)



# Art records history

Second in a series of articles on resources for Christian education in American museums

by Imo Ruyle FOSTER

Wife of the Editor,  
*International Journal of Religious Education*

All pictures by courtesy of Denver Art Museum



A MINISTER called to a member of the church as she was leaving a meeting. "Can you meet with the committee on Saturday morning?" he asked. The attractive lady turned and smiled as she said, "Sorry. I'm spending Saturday at the art museum with my young granddaughter." It was evident that the grandmother was eager for this visit and was not going to the museum from a sense of duty.

The granddaughter grew to love her "friends" in the museum. Later she shared her interest in art with her own children. This family was fortunate in knowing the art museum as an important part of the community life.

Not all children are introduced to art by grandmothers. Some are introduced by leaders and teachers in church or in school. Many museums cooperate in extensive programs and exhibits for community groups.

The Denver Art Museum, for example, has an ex-

tensive program for public school pupils from first grade through high school. The museum staff sets up exhibits correlated with the classroom work. Tours are arranged and the pupils see objects from ancient civilization and other centuries down to the present day. There is no more authentic reporter of history than art. Statues, tablets, scrolls, and sculpture tell of ancient Mesopotamia and Babylon. Cave paintings tell of an even earlier time. These objects have a bearing upon many subjects, such as sociology, science, history, philosophy, crafts, and religion. They can help church school pupils understand the Bible, church history, and Christian culture.

One of the paintings in the Denver Art Museum which even the children will enjoy and understand is based on Scripture verses, Luke 2:22-32: "...they [Mary and Joseph] brought him [Jesus] up to



*Madonna and Child with Swallow*, by Francesco Di Antonio Di Bartolomeo



*Madonna and Child Before a Marble Niche*, by Francesco Pesellino



*Madonna and Child with Columbine*, from studio of Leonardo da Vinci

Above: *Madonna with Blessing Child*, by Bernardino Pintoricchio





Left: *Christ in the home of Martha and Mary Magdalene*, by Defendente Ferrari

Right: *Presentation of the Christ Child in the Temple*, by Jan Provost

Jerusalem to present him to the Lord . . . and to offer a sacrifice . . . a pair of turtle doves. . . . he [Simeon] took him up in his arms and blessed God . . ." Jan Provost, a Flemish artist of the sixteenth century, painted the picture, "Presentation of the Christ Child in the Temple." It is part of the Kress Collection which has been given to the Denver Museum. It shows Simeon, a kindly old man, standing with the baby Jesus in his arms. Mary and Joseph stand nearby, Mary with her eyes looking down and her hands crossed in an attitude of prayer. Joseph stands between Mary and the prophetess Anna, who has one hand extended as though in blessing. A young woman at the left holds a wire container with the doves which are to be sacrificed according to the custom of that time. Two men who are standing behind Simeon seem not to have caught the significance of the occasion. Their expressions show curiosity toward the solemn group gathered around the baby. In the background a candle, in a holder attached to the wall of the Temple, burns in front of a small statue of Moses who holds a stone tablet.

In many churches babies are dedicated by the ministers during worship services. Children are often taken into the sanctuary for these dedications. As children look at this painting by Provost, they will ask questions and make comments growing out of experiences in their churches. The dedications of younger brothers, sisters, and friends will mean more to them after discussing this painting.

In the same museum there are two panels that will interest older children, young people, and adults. They are fruit-wood panels on which Alvise (Luigi) Vivarini painted his interpretations of John the Baptist and Saint Jerome. The panels are forty-six inches high, fifteen inches wide, and are probably from a set of several panels made for a church in the fifteenth century. John

the Baptist, draped with a rich, green cloth over his rough undergarment, is holding a slender cross. Saint Jerome is shown holding a model of a church, which he seems to be studying. The church model may indicate that the panels were painted for a church that was dedicated to Saint Jerome. His overgarment is bright red. Both panels have gold backgrounds, which symbolize the presence of God. The panels were formerly in Rome and became a part of the Kress Collection in 1936.

Another in the Denver collection is a painting done in the sixteenth century by Defendente Ferrari, "Christ in the House of Martha and Mary Magdalen." Mary is shown kneeling near Jesus, while Martha, back of Jesus, holds a scroll on which are the words (translated): "Lord, dost thou not care that my sister hath left me to serve alone?" To illustrate the story further, the artist shows Martha working in the courtyard in the far background. Mary, Jesus' mother, and Lazarus are near Jesus in the foreground. The quotation "She hath chosen the better part" is often heard when Mary is mentioned. This painting can stimulate a discussion of the question, "What is the relation between work and worship?"

There are four Madonna and Child paintings in the same museum that are worthy of study and comparison. All were painted in or shortly after the fifteenth century.

One is by Francesco Di Antonio Di Bartolomeo of the Florentine School. It is called "Madonna and Child with a Swallow." The swallow in Christian art symbolizes rebirth or resurrection. At one time people thought swallows had a "rebirth" when they came forth in springtime. In the painting the mother is seated on a throne. Both mother and child have large halos.

The second is the "Madonna and Child Before a Marble Niche" by Francesco Pesellino. As the mother



holds her child tenderly she has a thoughtful countenance. The child seems to be looking into a future which holds many uncertainties. The marble-niche background is a colorful shell formation. Pesellino was influenced in his painting by Fra Angelico and by Fra Filippo Lippi. For many years this painting was thought to be one by Fra Filippo, who painted a similar one.

The third is by Bernardino Pintoricchio. It shows the child standing, his right hand raised as though blessing those who look at the painting. It is called "Madonna with Blessing Child." Unlike the first two mentioned, this painting has an outdoor background with trees and hills.

The fourth, "Madonna and Child with Columbine," is from the studio of Leonardo da Vinci. It is thought to have been painted by an able pupil of his from a design Leonardo made for it. It was probably painted during the time Leonardo was working on his famous painting, "The Last Supper." In the background is a stream seen through the window of the room where the

mother is seated behind a table or ledge. She is holding the child, who is seated on a pillow, reaching with both hands toward a columbine plant. The dark dress of the mother makes a contrasting background for the child.

The details of the four paintings differ, but in all there is the evidence of the child being surrounded by the mother's love.

Along with the paintings which have been mentioned there are many other objects of art in the Denver Museum which children, young people, and adults will enjoy. The churches of Colorado are fortunate in having such fine resources of Christian art available for study and enjoyment. Whether a child is taken to the museum by his grandmother or by a teacher, his Christian experience can be enriched as he learns early in his life of these excellent records of history and feels the inspiration which comes from the art of the ages.

(NOTE: Copies of the special issue of the JOURNAL "Art in Christian Education," are now available at 75¢ each, cash with order, from Box 303, New York 27, N. Y.)

## A children's service for Good Friday

by Helene M. SUITER

Associate Secretary and Director of Children's Work,  
United Churches of Lackawanna County, Scranton, Pennsylvania

HAS THE Children's Work Committee of the United Churches ever considered having services for children on Good Friday?" a friend asked me about eight years ago.

I replied that, as far as I knew, the matter had never been considered, possibly because most of the experiences of Good Friday are beyond the understanding of young children.

"I realize that," she said, "but I am concerned about our Protestant children. The public schools are closed on Thursday and Friday before Easter as well as the following week. The Roman Catholic children, whether or not they understand what's going on, are in their churches. But for our boys and girls, this is just another holiday."

These remarks posed a challenge which we debated at the next meeting of the Children's Work Committee. The criticism certainly was true, but we wondered if we could do anything that would be meaningful for children. Confining our efforts to children between the ages of eight and twelve, we tried to think of Holy Week as they see it.

### We wanted to meet children's needs

In the churches on Palm Sunday, Jesus is welcomed to the city of Jeru-

salem as a king. When the children return on Easter Sunday, the same Jesus has been betrayed, arrested, put to death, and has risen from the dead. Although in their church school materials there is little emphasis on Jesus' suffering, we felt that most children are well aware of these facts. From television, books, and conversations at home and elsewhere, they have knowledge of the events. It seemed that the puzzling thing to children must be, "Why did all these things happen? Why did the Jesus who was welcomed as a king have to die a few days later?"

Our committee had visions of what a well-meaning, zealous group might do in planning a service for boys and girls on Good Friday. We wanted to avoid an emphasis on the horrible aspects, yet at the same time have the children see Jesus as brave and unflinching even when it meant giving his life. Therefore we decided to experiment with a service of remembering Jesus. His suffering would not be emphasized; neither would these events be ignored completely. The main theme would be the kind of person Jesus was.

Instead of having a mass meeting in a downtown church, we planned similar services in five areas of the city where members of our committee

could work closely with local church school leaders. Four weeks before Easter we held a Sunday afternoon meeting and invited each church in the areas where services would be held to send at least two church school teachers. Ready for distribution were mimeographed materials to be used in planning the services. These materials included instructions for adult leaders, parts which children might take, and the order of service itself with the words of the hymns printed in full.

About fifty people attended this meeting. We discussed the plans as they had been worked out by the committee and received additional suggestions from the teachers. Most of the hymns were familiar, but we checked to be sure that familiar tunes would be used. Then the people were divided into groups according to geographic areas to make further specific plans.

### The service centered on Jesus' life

The service was planned to last about thirty-five or forty minutes. The children themselves led a large part of it. Some children read a litany which gave thanks for Jesus for the beautiful story of his birth, his happy home life in Nazareth, his care-



work as a carpenter, his ministry of healing and helping, his friendliness and kindness to all, his wonderful teachings, his determination to stand the right regardless of the consequences, his bravery in facing unjust trials and death, his prayer of forgiveness for those who harmed him, and the wonder and mystery of his living again.

Another child gave an explanatory talk entitled "What Is Good Friday?" written by the committee to explain why the day when Jesus died is called "Good" Friday. It was the saddest day that Jesus' friends had ever known, because their best friend, the one who they had hoped would be living, had been put to death. But after the first Easter, their sadness was turned to boundless joy because they knew that Jesus would be with them always.

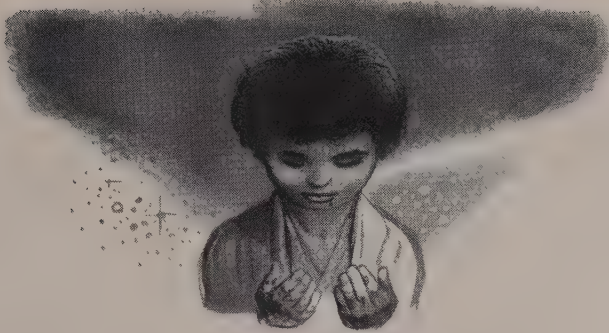
Since children always like a story, we had a talented adult tell a story which showed Jesus' real personality even though it was an imaginary story. A junior choir from one church in the area was responsible for special music. Other children assisted in the worship by leading prayers and explaining the purpose of the offering. A group of boys acted as ushers.

We were not aiming for a large attendance. Rather, we hoped to provide a worshipful and meaningful experience for the children at the level of their understanding. More than five hundred attended the services, but what delighted us more than the numbers was the spirit of the children. There was an atmosphere of profound reverence and deep interest.

Last year we held the services for the seventh year. There were sixteen community services with over fifteen hundred children in attendance. The service has varied from year to year, but its theme always is remembering Jesus. Sometimes the story has been about a hymn or a painting, but more often it has been about the kind of person Jesus was. The minister of the host church usually reads the Scripture, gives the closing prayer, and shakes hands with the children as they leave. When possible there is organ music; this is important to the children.

One Good Friday hymn, "There is a green hill far away," has been sung each year. Other hymns which have been used are "Holy, holy, holy," "This is my Father's world," "When morning gilds the skies," "Tell me the stories of Jesus," "I think when I read that sweet story," "O Master of the loving heart," and "Lord, I want to be a Christian."

Through the years the offering at these services has gone to the follow-



Pictures from *Bible Readings for Boys and Girls*, courtesy Thomas Nelson & Sons

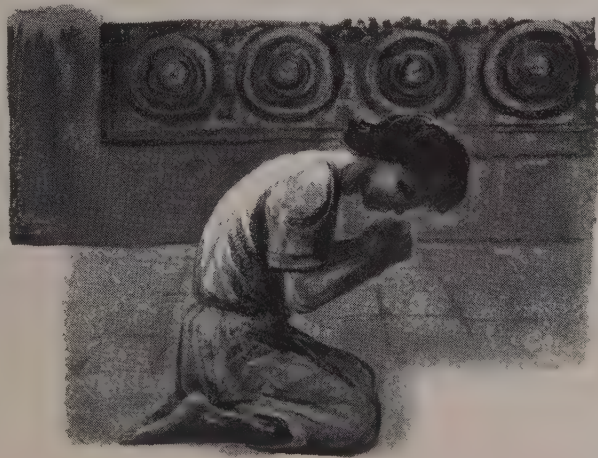
ing interdenominational projects: Stories of Jesus for Children Everywhere, One Great Hour of Sharing, and Weekday Christian Education Materials for Burma. In the service the purpose of the offering is always explained, with emphasis on what can be done with a dime or a quarter. There is also a description of the purpose of the offering on the fliers distributed in the church schools on Palm Sunday. We think that it is important for children to have a vivid picture of what the money they give will do.

### The committee still makes the plans

Services like these do not just happen. Our committee feels justified in taking some of the credit. In the first place, we feel that the content is on the level of children's understanding. Also, since the children have considerable responsibility, they are willing to cooperate. Boys and girls having special parts rehearse at least once in the church where the service is to be held. On Good Friday they are asked to arrive about fifteen or twenty minutes early so that they will be poised and ready for their parts. We suggest that a minister or another adult lead the group in a prayer in preparation for assuming leadership.

Because Good Friday is a busy day for ministers, we have not asked them to assume much responsibility in this undertaking. However, in every case the service is planned and held with the knowledge and consent of the local ministerium. Frequently these groups call our office and tell us when and where they wish the service to be held. In some communities it is moved to a different church each year. Most of the services are held at 10:30 A.M. so that they will not conflict with noon services for adults.

Our Children's Work Committee still assumes responsibility for planning each year and for meeting with adult leaders from the various areas. These leaders appreciate the fact that material is ready for them and is in usable form. We are aware that it would be more creative for each group to do its own planning, but we feel that it is important to control the type of service which is held. Our purpose has always been to help children piece together the events from Palm Sunday to Easter with an ever-deepening appreciation of Jesus' great love for all of us. It is our hope that as boys and girls attend these children's services for three or four years, they will be better prepared to enter into youth or adult services and grasp the deep significance of this important day of the church year.





# Retired men are active men

by Royald V. CALDWELL

Formerly minister, Faith United Church of Christ, Chicago, Illinois  
now at the First Congregational Church, Portland, Oregon

ONE OF THE most energetic and effective of the organizations in the Faith United Church of Christ is the "Retirees." At the first meeting of this group over four years ago there was a stir of excitement which has characterized all succeeding meetings. Interest in the program of the Retirees has steadily intensified, and now there are about thirty men who are actively involved. Many of these men have become members of Faith Church because of the group.

The Retirees participate in a variety of activities. Their regular meeting time is the third Wednesday morning of each month. First there is a fellowship hour, the "Coffee And" Committee having prepared the tables in an attractive and convenient arrangement. At the group's request, the pastors lead an hour of Bible study. The men are alert and eager to discuss profound religious issues, for all of them have had experiences

which raise extremely pertinent questions. There is little danger that religious instruction will become academic and impractical with these veterans of many occupational and personal experiences.

One day a month the Retirees take a trip to a place of educational interest, not just to a "tourist stop." They start out early from the church with anticipation and enthusiasm hardly exceeded by that of teen-agers.

Business sessions of the group could serve as models for any organization. They are conducted with a crisp efficiency that reflects long years in the business world. Minutes are written up regularly and copies sent to the pastors. The president is a member of the church cabinet and acts in a liaison capacity between the church officers and the Retirees. Often he volunteers the services of his group for a job that must be done in the church.

## They help with church administration

One major project which the Retirees carry on is counting the Sunday offering. As the church grew large it became too time consuming for the financial secretary to open all the envelopes and count and deposit the money. Now on Sunday the offering is put in the night depository at the bank, and on Monday morning the Retirees go to the bank, take the bag to a special room, and count the contributions. The emptied envelopes are saved for the records of the financial secretary. Each week six or seven men work for about two and a half hours at this task—an invaluable service for the financial program of the church.

During a three-month period of attendance registration at the church the Retirees prepared a notebook

(Continued on page 39)



One member has taken home broken wooden chairs and rebuilt them, saving the church the expense of new ones.

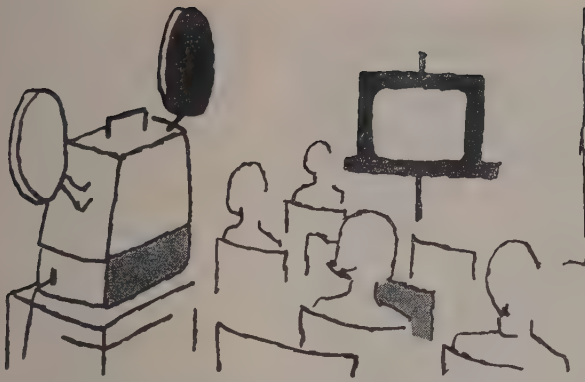
Hays from Monkmeier



The Retirees for months regularly took a widow without means of transportation to a local clinic for treatment

Bloom from Monkmeier





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### Current Evaluations

From a nationwide network of interdenominational committees)

#### Bells at Christmas

43-frame filmstrip, color, script, with 33 $\frac{1}{3}$  rpm recording. Produced by The American Lutheran Church (Augsburg Publishing House) and Cathedral Films, 1960. Available from the producer and Cathedral dealers.\* Sale: \$10.00.

This filmstrip combines the classic Nativity story with Christmas bell lore and an account of the customs in many lands, and is divided into three sections: Advent, Nativity, and Epiphany. A dual-purpose recording makes possible use of the material as a program in itself, or as a part of a service with group participation.

There are many things to be said in favor of this filmstrip. It can be used in part or as a whole; with either of two recordings; with or without a recorded script. Some aspects of the artwork are very realistic, while others will seem far-fetched to some viewers. Opinion was much divided among evaluators as to the over-all effectiveness. Some felt the filmstrip was overly long and tedious, while others considered it excellent on all counts. With careful utilization, it would be recommended for inspiration and instruc-

tion with juniors through adults. Some leaders will want to use the reading script with younger viewers.

(VI-A-5)†

#### Church Music series

Four filmstrips, b & w, captions, scripts, guides. Produced by the Southern Baptist Convention (Broadman Press), 1959. Available from Baptist Bookstores and other Broadman dealers.\* Sale: \$3.00 for each filmstrip.

The Church Music Council (41 frames)

Graded Choirs in Your Church (44 frames)

Improving Congregational Singing (38 frames)

Music That Honors God (33 frames)

The fact that there has been almost nothing done in this area adds much to the value of these filmstrips. Technical qualities are generally average and in some cases excellent. The strips are extremely thorough in suggesting procedures in the subject areas indicated by the titles. The series is recommended for instruction, discussion, and motivation with leaders and teachers in Southern Baptist churches since it is aimed strongly at their denominational program. It would be acceptable for use in other churches with careful utilization.

(X-D-12)†

#### Going on from Here

30-minute motion picture, b & w, guide. Produced by the National Council of the Protestant Episcopal Church (Division of A-V Education), 1958. Available from the producer.\* Rental: \$6.50.

A sequel to the film *Here and Now*, this documentary presents the class session which followed the one seen in the prior production (evaluated, p. 139, AVR:5). The classroom arrangement is unchanged. A fourth-grade class of boys and girls meets for an unrehearsed session. Hidden cameras and microphones record the activity and words of the children for study by those who work with this grade.

The first caution is that this film should be considered only after *Here and Now* has been used thoroughly. Technical and

\*See "Sources" Index in your AVR:5.

†See "Subject Area" Index in your AVR:5.

production qualities are up to the same excellent standards. The great care that went into the achieving of naturalness and spontaneity is obvious. However, this material is designed for an audience of advanced teaching teams able to bring considerable knowledge and experience to it. For such groups of leaders and teachers, the film is highly recommended for discussion and motivation. For other groups and without the use of the first film in the series, it would be limited.

(X-E, F)†

#### The Greatest Ever

15-minute motion picture, b & w, guide. Produced by the Methodist Church (Television, Radio, and Film Commission), 1959. Available from Methodist Publishing Houses.\* Rental: \$4.00.

The idea of a benefit telethon for orphans needing medical treatment enters the mind of a TV comic, Johnny Keys. But what starts as a warm-hearted gesture soon develops into an all-out effort by Johnny to make his telethon the "greatest ever." After his crewmen, network executives, and others become fed up with his "drive," Johnny realizes that what he was doing in the name of charity was subconsciously a selfish drive to make himself top man on TV.

As with most of the films in the "Talk Back" series, this one requires careful preparation for follow-up discussion. There are a number of psychological implications which would be missed entirely in a superficial consideration. Technical qualities are generally adequate, although the sound is difficult to understand at first. For senior highs through adults, the film is recommended for discussion in the area of self-understanding.

(VI-A-3, 4)†

#### The Middle of the River

14-minute motion picture, b & w, guide. Produced by the Methodist Church (Television, Radio, and Film Commission), 1959. Available from Methodist Publishing Houses.\* Rental: \$4.00.

Attorney Jonathan Carson is informally engaged to mediate a dispute between partners in a manufacturing firm. Without being specific, Carson suggests that compromise is the only answer. After discharging Carson, the two partners finally realize they must take his advice or face ruin. The film ends as they seek a proper compromise.

As a presentation of the problem of compromise, this film hits its mark. In a sharp and concise manner, it sets up a relevant situation, and no group will fail to see the point. However, since the business setting is from a top managerial point of view, there may be some difficulty with viewer identification. This could be overcome, and the film could be recommended for discussion with senior highs through adults.

(VI-B-8, 9)†

#### Out of Darkness

59-minute motion picture, b & w, guide. Produced by CBS-TV for the American Psychiatric Association, 1956. Available from university and other educational film libraries.\* Rental rates will vary.



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Doris L. comes to the psychiatric hospital a mute. She has retreated entirely from the real world around her. We serve the gradual return to reality in sessions with her doctor, in moments of relaxation in the hospital lounge, and during periods of leisure on the campus of hospital. We see actual scenes of this history filmed through one-way glass. The film is narrated by Orson Wells and William C. Menninger.

It is artistically done and the realism of the actual photography comes through in such a way as to be truly moving. The length of the film would not allow such follow-up discussion in most church gatherings, but this is not a serious weakness because most evaluators felt the film could easily stand on its own and still be effective without full discussion. However, one of the values of the material is a plea for understanding and acceptance, and some provision should be made to help church audiences to recognize their responsibilities in this area. The film is recommended for instruction, discussion, and motivation with senior highs through adults.

(VI-C-1)†

#### Partnerships Among Plants and Animals

11-minute motion picture, color or b & w, guide. Produced by Coronet Films, 1959. Available from university and other educational film libraries.\* Rental rates will vary.

Three types of plant and animal relationships are explored in this film: those between plants, those between animals, and those between plants and animals. We see these partnerships in their natural settings, complete with close-up camera work.

Ideal length and scientific accuracy make this film very useful in units of study centering on nature study. The color print is by far the more appealing. The major weakness of the film as far as church use is concerned is that there is no religious emphasis at all. If this could be added by the utilization leader, the film could be acceptable for instruction and discussion with juniors and junior highs (I-A-3, 4)†

#### Prince of Peace

22-minute motion picture, b & w. Produced by the J. Arthur Rank Organization, 1938. Available from United World Films.\* Rental: \$6.00.

Here we have a dramatization of the story of Jesus' birth as told in Matthew and Luke. The story begins with the Annunciation and concludes with the flight of Mary and Joseph and the baby Jesus into Egypt.

If you are looking for a literal interpretation of the Christmas story, then perhaps this film is one you might consider. It has several weaknesses which should be noted, however. The film is quite old by any standards, as is apparent in the quality of sound and photography. Some evaluators felt it bordered on the melodramatic and that the acting was somewhat stiff. The film is limited for instruction and inspiration with juniors



rough adults in churches desiring an extremely literal presentation. It would not be recommended for any use in other churches.

(II-A-1)†

### Progress in Southeast Asia

38-frame filmstrip, b & w, captions. Produced by the United Nations (Film Division), 1958. Available from Stanbow Productions, Valhalla, N. Y. Sale: \$3.00.

Through the story of a Burmese rice farmer, his community, and his nation, the film shows how the peoples and governments of Asia are working to achieve a better standard of living. They are developing individually and through the efforts of the United Nations Economic Commission for Asia and the Far East.

This filmstrip would be a discussion starter on the topic, for it provides good background material. Part of its purpose is to show the work of the United Nations, of course, and this is done, but it does not completely avoid the danger of oversimplification. The progress seems too easy and rapid. With careful utilization, however, it is acceptable for instruction and discussion with juniors through adults.

(VIII-A, B)†

### Puritan Family of Early New England

11-minute motion picture, color or b & w, guide. Produced by Coronet Films, 1955. Available from university and other educational film libraries.\* Rental rates will vary.

The Giles Phippes family, living in a small Puritan New England coastal village, participates in many activities and chores. The children learn from a hornbook, dig clams, spin wool; the mother cooks cornbread, makes soap and candles; and the father hunts and dresses skins. A friendly Indian even introduces the Puritan children to popcorn.

An interesting presentation of a day in the life of such a home, this film would have obvious use especially around the Thanksgiving season. Some may notice the crowded unreality of so much happening in one day, but this is a minor distraction. The color print is worth the small additional charge because of its added appeal. The film is recommended for instructional entertainment and discussion with primaries through junior highs. It could be effective also in family group situations.

(IV-A-4; VII-G)†

### A Time for Waiting

14-minute motion picture, b & w, guide. Produced by the Methodist Church (Television, Radio, and Film Commission), 1959. Available from Methodist Publishing Houses.\* Rental: \$4.00.

This is the story of four wives gathered in the home of one for a social evening while their husbands are away on a hunting trip. A telephone call brings the news that there has been a hunting accident and that one of the husbands may have

been killed. While waiting for additional news the four women reveal differing attitudes about the possible tragic loss of a loved one. The film ends with another phone call informing the wives which husband has lost his life.

If the evaluation panels are typical in their reactions, this emotion-packed story will leave most viewers somewhat speechless. While this says much about the positive impact of the film, it also presents a point of caution for the utilization leader: that the story itself may take attention away from the discussion which certainly ought to follow. With this caution in mind, however, the film is recommended as a discussion stimulant with young people through adults. One further

note: some churches may object to the card-playing in the film.

(VI-A-1, 2, 3; I-B-3)†

### Your Church and Nursery Children

72-frame filmstrip, b & w, script. Produced by the American Baptist Convention (Dept. of Baptist Films), 1958. Available from the producer.\* Sale: \$1.50.

By centering around the needs of a typical young family, this filmstrip attempts to arouse concern regarding the needs of young children; to stimulate churches to provide adequately for meeting those needs; and to show the importance of a good nursery program in a local church in action. Questions are raised for group

(Continued on page 39)



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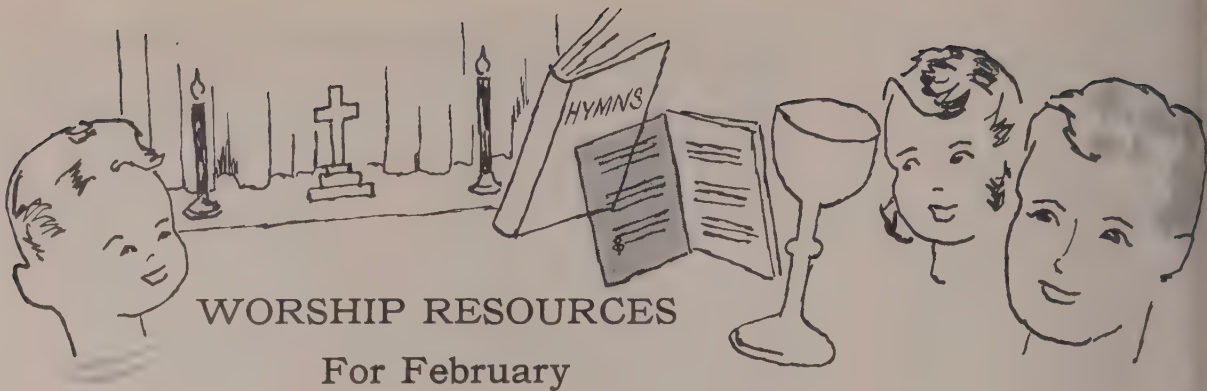
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## WORSHIP RESOURCES

### For February

## Primary Department

by Martha Elliott DEICHLER\*

#### THEMES FOR FEBRUARY:

*Work for Us to Do; Prayer*

The first two sets of worship suggestions below deal with varieties of occupations and the contributions a person can make to the welfare of all by doing his job well. Since February is Brotherhood Month in many Protestant churches, some leaders may prefer to give attention to contributions of various races and nationalities, and discuss Christian attitudes toward all people. The following free bibliographies list the best helps in this field: *Books for Brotherhood*, National Conference of Christians and Jews, 43 W. 57th St., New York 19, N. Y.; *Understanding Your Jewish Neighbors*, Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York 22, N. Y.

The middle of February marks the beginning of Lent, a period for spiritual growth. For some it is a time of meaningless "self-denial," while for others it is a season of sincere searching in an attempt to strengthen or to reestablish at the core of life the Christian message of love.

It is only in a rare instance that a primary child has already taken the step of complete acceptance of and devotion to Christ. However, the primary child is concerned with spiritual meanings and practices on his level of comprehension and within his own experience. Dedicated teachers and leaders can help him to increase his understanding and prepare him for the day when he too in faith can accept Christ. It is fitting, then, that the emphasis for the worship resources during Lent be on prayer, one major factor in spiritual growth.

In order to prepare more fully, the leader should read one or all of the following resources:

*Grow as You Pray, Pray as You Grow*, special issue of the *International Journal of Religious Education*, 50¢, cash with order.

*More Children's Worship in the Church School*, Chapter IV, "Prayer Patterns in the Primary Department," by Jeanette P. Brown, New York, Harper & Brothers, 1953.

*The Spiritual Growth of Children*, a pamphlet by Dorothy B. Fritz, Philadelphia, The Westminster Press, 1957.

*Tell Me About Prayer*, by Mary Alice Jones, New York, Rand McNally, 1948.

people live happier lives, learning to cure disease, finding out more about God's plan in the universe.

*Voice 6:* Praise God for those in the world of business, working in offices, serving people in stores, providing others with the necessary things for joy and comfort.

*Voice 7:* Praise God for artists, creating beautiful melodies, making things with skillful hands, writing books and plays, erecting beautiful buildings.

*Voice 8:* Praise God for designers and builders, drawing plans on blueprint paper, constructing powerful dams and bridges, building skyscrapers, setting ocean liners afloat.

*Leader:* Praise be to God for workers!

**PRAYER:** For all workers, O God, we are thankful. For work to do, O God, we are grateful. Help us to do our task well so that we too may grow to be dedicated workers for you. Amen.

### 1. Praise Be to God for Workers

**CALL TO WORSHIP:** Psalm 107:15

**HYMN:** "Glad let us be for people"<sup>1</sup>

**MEDITATION:**

A PSALM OF PRAISE FOR WORKERS<sup>2</sup>

(Note to leader: Arrange for eight different children to give the eight sections of this psalm. Slides or pictures depicting the workmen could be shown by the leader at the proper times.)

*Leader:* Praise be to God for workers!

*Voice 1:* Praise God for men who toil at machines in factory and mill, their muscles strong in arms and backs, their faces grimy from sweat and grease, their hands powerful and sure.

*Voice 2:* Praise God for men who work beneath the earth, digging coal in dark mines, searching for precious minerals, working on subway trains.

*Voice 3:* Praise God for men who till the soil, their skin bronzed by the sun of summer, their eyes determined, their minds searching the wonders of nature.

*Voice 4:* Praise God for men who work above the earth, piloting mail planes in clear weather or cloudy, flying above the clouds as they carry passengers, winging their way across the ocean.

*Voice 5:* Praise God for scientists, laboring long hours over test tubes in laboratories, making new discoveries to help

### 2. To Each a Task

**HYMNS:** "How many people does it take?" No. 151<sup>3</sup>; "Glad let us be for people"

**STORY:**

THE PRINCE WHO DID NOT KNOW HE WAS NEEDED<sup>4</sup>

There was once a little prince who wished he had something to do. His playroom was filled with the finest toys in the kingdom, but he was tired of them. He had arranged them in neat rows along the walls, and had been very cross when his small brother had come in and pulled the toy pony into the middle of the floor. "Play with me," the little brother had begged, but the prince had said, "No, I am tired of playing," and had put his pony back against the wall. He had hardly noticed when the small brother puckered up his face in disappointment and went away crying.

The prince's playroom was the nicest room in the palace, for so much sunshine came through the windows. . . . And because the prince had asked for it, the queen-mother had had boxes filled with earth and had given him small plants to set out. But weeds had grown along with the plants and the indoor garden no longer interested him.

The prince looked about his playroom and wished and wished for something to do. He heard a step and his face brightened, but it was only Angelo, the boot boy.

<sup>1</sup>Jeanette P. Brown, *More Children's Worship in the Church School*. New York: Harper & Brothers, 1953, p. 234.

<sup>2</sup>Welker and Barber, *Thoughts of God for Boys and Girls*. New York: Harper & Brothers, 1948, pp. 183-4.

<sup>3</sup>In *Hymns for Primary Worship*, Westminster Press.

<sup>4</sup>Jeanette Perkins, *Primary Worship Guide*. Boston: The Pilgrim Press, 1929, pp. 175-8.

\*Pastor's wife, East Penfield Baptist Church, Fairport, New York, with two primary children in the parsonage.



Angelo had just come to the castle from another country.

"Your shoes, Your Highness," said Angelo.

"Thank you," said the prince. "You have made them shine very prettily."

The prince's shoes did shine, but not brightly as Angelo's eyes. Those were as big as summer moons as they looked round at the wonderful toys and then the indoor garden.

"Ah!" he exclaimed. "Your Highness has a garden! In the country where I come from we too have gardens, flowers everywhere! Even our lamp-posts have window boxes going around them, and flowers growing high in the air! You make these grow?" He went over to the boxes.

"I? Oh, no!" replied the little prince. "Didn't you know? The good God makes them grow."

He put on his shiny shoes, and Angelo, after a minute, left. The prince looked out the window and wished there were someone to play with. . . .

"I will go and find a playmate," said the prince, so he put on his velvet cap and his velvet cape and started out.

Halfway down the hill he passed a cottage with a green lawn in front. And who should be on the lawn but a lad of the prince's own size! He was on his hands and knees, and a tiny child was riding gleefully on his back.

"What a jolly looking boy!" thought the prince. "I will ask him to come and play with me."

He spoke to the boy, but, though the boy thanked him kindly, he would not come.

"I am busy taking care of my little brother," he explained, "and could not leave him."

"Does he need you so much?" the prince asked, disappointed. "My nurse says the good God has a special care for babies."

"That may be," the boy replied, "but he needs me to help him. See! there is no one who can make him laugh and crow as I can." And he bounced him up and down, while the child on his back gave out joyous little cries. So the prince went on.

By and by he came to the foot of the hill, and there he found a most beautiful garden filled with gay pink sweet peas, blue delphinium, and every kind of flower you could name.

"I wish my plants would blossom like these," the prince was thinking, when around a clump of Shasta daisies came a boy. His face was sunburned and his hands were covered with soil, but his eyes were bright and laughing and he was the prince's own size.

"Will you come and play with me?" asked the prince at once.

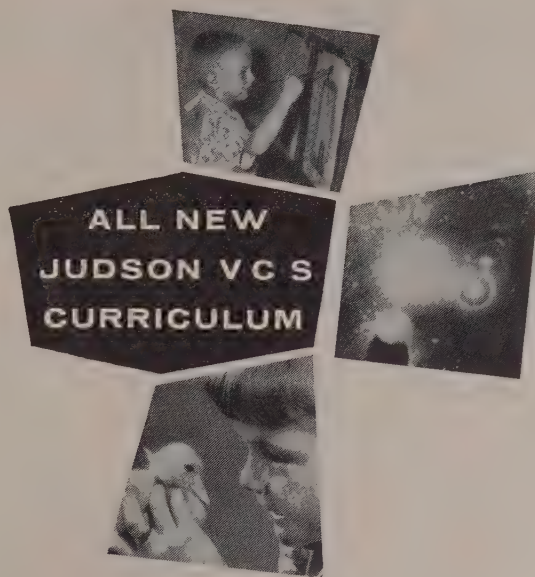
"I should like to," answered the sunburnt boy, "but I am busy making my garden grow."

"Making your garden grow?" asked the prince, in surprise. "But God makes your garden grow."

"That may be," answered the boy, "but he needs me to help him. See," and he pointed to a cart full of grasses and weeds, "I have pulled all these this morning. They grow fast, and they choke the flowers. Yesterday I trained the sweet-pea vines. Now I must water the garden, for it is dry."

So the prince bade him goodbye and went on his way. Presently he had rounded the turn and found himself in sight of the market-place of the town. A group of teasing children were noisily calling after a boy and girl with a skin of a darker color than their own. They

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pointed and laughed and even threw sticks, and the two would have had an unhappy time of it, if it had not been for another boy, about the prince's own size, who was leading them away.

"I like that boy's looks," thought the prince. "I will ask him to come to the palace and play with me." And he ran to catch up with him.

"I thank you," said the boy when he heard the prince's invitation, "but I am busy now. I have to take care of these children. They are strangers here, only just come to this country. They have no one to care about what happens to them in a crowd like this."

"No one?" asked the prince, surprised. "But my nurse says the good God has a care for all."

"That may be," answered the boy, "but he needs me to help him. For all I know they may not even know about God, but I can show them what friendliness is. See, they were in tears, and now they are smiling. I shall take them home to play with me. Will you come too?"

The prince had already turned back toward the palace. He was remembering how lonely Angelo the boot boy had looked. The good God surely cared for Angelo, but Angelo was a stranger, and it might be, thought the prince, that he needed a friend his size.

As he hurried past the garden at the foot of the hill, he thought of his indoor garden. The good God surely sent the sun and drink for plants, but it might be, thought the prince, that he waited for the prince to help him make the garden lovely.

Halfway up the hill he passed the cottage, where the boy just his size was still making the little brother gurgles with delight. He thought of his own little brother, who that morning had been in tears because the prince would not play with him. The good God surely cared for his baby brother, but it might be, thought the prince, that he needed a big brother's help. The prince hurried faster up the hill. He saw Angelo standing alone outside the castle.

"Angelo!" he called, "will you play with me?" And he caught the lonely boy's hand and led him up to his playroom. They called in the prince's little brother, and took turns riding him up and down the playroom on their backs and laughed with him as he shrieked with delight. They played with every wonderful toy in the playroom.

Then Angelo said, his eyes on the plants he loved, "Shall we help the good God make the garden grow?" and quickly showed the prince how to pull away the weeds and water the plants.

And from that time on the little prince never lost a chance to work with the good God to make a friendlier and happier kingdom.

## Worship Helps for Lent

CHORAL CALL TO WORSHIP: "If with all your hearts," No. 164<sup>3</sup>

CHORAL PRAYER RESPONSE: "May the words that we say," No. 185<sup>3</sup>

HYMNS: "I love the quietness of prayer," No. 39<sup>3</sup>

"Jesus went alone to pray," No. 88<sup>3</sup>

## 3. What Is Prayer?

CONVERSATION:

This month, as we look ahead to Easter, we are going to be thinking about prayer. Let's share with each other some of our own ideas. (Note: The following questions are merely suggestions to be used to guide the group thought.) What does prayer mean to you? When do you feel like praying? How do you pray? What do you talk to God about? Why do you pray? Why don't some people pray? Are prayers always answered?

(Note: Be sure to help the boys and girls realize that prayer is not bargaining with God, nor is it an attempt to secure his aid for their desires. Naturally, they cannot grasp the full meaning of communion with God, but they can experience a relation with him—one of praise, sharing of joys and cares, repentance, inquiry to know God's will, and a plea for strength to follow Jesus' way of love.)

STORY:

IN WHOSE NAME?<sup>5</sup>

"Mother!" Gloria called softly as her mother passed the door of Gloria's dark bedroom.

"I thought you were asleep. What is it?" Mother sat down on the edge of Gloria's bed.

"I was just wishing that you would hear me say my prayers the way you used to do when I was little."

"I'd love to," . . .

Gloria knelt by the bed and began, "O God, make it a sunny day tomorrow, so I can use my Christmas skates. And help me write a good essay, so I can win the prize. And help Daddy sell a lot of cars this month, so we can afford some new clothes and a vacation trip. And help our school win in the hockey game tomorrow. In Jesus' name I ask it. Amen."

Gloria climbed into bed and snuggled down under her wool puff. Her mother sat silently on the edge of the bed.

"What's the matter, Mommy?" Gloria could not remember when she had seen her jolly mother so serious.

"What were the last words of your prayer again, Gloria?"

"In Jesus' name I ask it. Amen." repeated Gloria.

"I thought it sounded like that," said her mother solemnly, "but I didn't see how it could be."

"Why not?" Gloria was bewildered. "That's the way our teacher finishes prayers. I've heard the minister say it, too."

"But your prayer was different," said Mother. "Yours should end, 'In Gloria's name I ask it.'"

"Why, Mommy! What do you mean?" Gloria sat up in bed and stared at her mother as well as she could in the darkness.

"Think over your prayer and see if you said a single thing that Jesus would think was important enough to talk over with God. Was there anything in your prayer about what you could do to make people happier? Was there anything about what you could do to help turn this world into God's kingdom? Or was it all about what God could do for your own little kingdom?"

After a minute Gloria said, "I think I'll try again."

## 4. Never Too Big to Pray

STORY:

<sup>3</sup>Alice Geer Kelsey, *More Stories for Junior Worship*. New York: Abingdon-Cokesbury Press, 1947, pp. 122-3.

A LITTLE PRAYER OF MY OWN<sup>6</sup>

"Now, Dan," said Dad, "don't forget I say your prayers before you hop into bed."

Dan turned suddenly around and looked at his father. "Do I have to say a prayer of my own? I have been to Sunday school and church today. I heard the minister pray and our teacher pray and we all joined in the Lord's Prayer. Why do I have to say a prayer of my own?"

"That is a good question," said Dad, "and I am glad you asked it. Let me tell you, Dan, what happened when I went down in Washington, our nation's capital."

"Crowds were pouring off the trains and the streets were jammed with automobile people from every state in the United States were coming to the grounds around the Capitol. People came from foreign countries, too. . . . Of course there was a huge parade of men from the Army, the Navy, the Marine Corps, and the Air Force, and high overhead great swarms of jet planes were roaring across the sky."

"You see, these thousands of people had come to see the great event known as Inauguration Day. That is the day when the man who has been elected the President of these great United States stands on a platform on the steps of the Capitol and raises his hands above the open Bible and makes a solemn promise to be a good President and serve the people with all his strength and ability. Of course, there were many people on the platform and the crowds were waiting for the President to arrive."

"The President knew that this was a great and solemn duty he was beginning and, so, early that morning, he had gone to church. He had listened to his own pastor as he prayed for him that God would give him strength and enable him to serve our country. Then he drove in an automobile amid the cheers that echoed and reechoed along Pennsylvania Avenue until he ascended the platform on the steps of the Capitol, astounded by the thunderous applause of the tens of thousands of Americans who loved him. A great and famous bishop came forward to offer prayer for this President and to ask God's blessing upon our nation, and then the President raised his hand above the Bible and took the pledge to be true to America and to God."

"Now, Dan, the President had been to church that morning. He had listened to a prayer by the famous bishop, and he had made a great promise over the open Bible and yet, Dan, do you know what he said when he got up to speak? This is what Dwight Eisenhower said: 'And now, if you will pardon me, I have a little prayer of my own that I would like to read to you.' This is the prayer of his own which he offered:

"Almighty God, as we stand here at this moment we beseech that thou make full and complete our dedication to the service of the people of this throng and their fellow citizens everywhere."

"Give us, we pray, the power to discern clearly right from wrong, and allow all our words and actions to be governed thereby and by the laws of this land. . . . Amen."

"You see, Dan, the bigger the man is, the more often he feels the need of prayer. If the President of the United States, after hearing all the other prayers, felt that he needed a little prayer of his own, I imagine you will have a little prayer of your own too, Dan."

<sup>6</sup>Benjamin P. Browne, *52 Story Sermons*. Philadelphia: The Judson Press, 1958, p. 150.



# Junior Department

by Jean Hastings LOVEJOY\*

THEME FOR FEBRUARY:  
*Salt of the Earth*

## For the Leader

Jesus had many words of wisdom for persons who feel that one Christian, or even a group of Christians, is too unimportant to accomplish any significant good. In the Sermon on the Mount we find a compilation of his teachings, probably not all delivered at one time or in one place, but remembered by his followers because of their truth and tested helpfulness in living. They help to answer some of these questions: (1) What difference does it make anyway, if one becomes a Christian or not? (2) How do we pray in order to be better Christians? (3) What are the obstacles in our everyday living which keep us from knowing God and understanding what he wants for us? Jesus stressed through the parables of the salt and the yeast the importance of small things in the end result. The same idea is expressed more obliquely in the discussion on prayer in Week 2: a few minutes each morning in prayer can make the difference in flavor for the whole day. Also, the way in which the little words "I'm sorry" changed the atmosphere in a home is described in the story of that name.

The third set of resources includes a story which may be dramatized, or may suggest an incident for role-playing. This should be planned in advance.

An order of worship is outlined in the first session in detail, and may be used in each session following:

The *call to worship* is a portion of Psalm 139.

The *prayer hymn*, "Dear Lord and Father of mankind," should be sung while seated. Stanzas may be read before singing them, to encourage thoughtful understanding of the words.

Different *Scripture* passages and *meditations* are given for each session.

The *hymn of dedication*—"O brother man, fold to thy heart thy brother," first two stanzas—should be sung while standing.

The *offering* and *offertory prayer* come next.

The *closing litany* is based on the last two verses of Psalm 139, with new lines and responses added for each Sunday. This litany should be copied for each child, or written in large print on a blackboard or poster board so that all may read it easily.

Juniors may be asked to read the call to worship, the offertory prayer, and to read the closing litany.

## 1. Salt of the earth

CALL TO WORSHIP: Read Psalm 139:1-6 (RSV)

PRAYER HYMN: "Dear Lord and Father of mankind" (sung while seated)

SCRIPTURE: Matthew 5:13-14 (RSV)

MESSAGE:

### SALT OF THE EARTH

One day, just as Mrs. Jones was putting the potatoes on to cook for dinner, the telephone rang. When Mrs. Jones came back from the phone she went on to the next job of preparing the carrots. Dinner looked as nice as usual when it was put on the table, but when Ned tasted his potatoes he knew that something was wrong. "Oh, goodness," his mother said, "when I went to answer the phone I forgot that I hadn't salted the potatoes, and now they are flat and tasteless." Everybody took a turn with the salt shaker, but shaking salt on the top of the potatoes didn't make them taste right. You could taste the salt and you could taste the potato, but it didn't taste the way the boiled potatoes should.

What does this have to do with becoming a Christian? Just this: when a person becomes a Christian it is like being salted on the inside, not just on the outside. The person looks just the same, but he is changed all the way through. Let's see how this works.

All of us now and then find someone we think we want to be like, someone whom we admire even though we don't know him well. When this happens we are apt to imitate the other person in one way or another, even though we may not know we are doing it. We may begin to dress the way he does or to talk like him or to use the same gestures. This is like salting the outside. We are different on the outside, but not on the inside.

Now suppose that instead of just admiring the other person, we also come to know him, to love him, and to trust him. We become so close to him in our thoughts that we begin to think the way he thinks. We often seem to know what he is going to say before he says it. Then a strange thing happens, again almost without our knowing it. We begin to be more and more like this person, not on the outside but on the inside. It is like the salt in the cooking water that changes the whole quality of the potato by working all the way through it.

That is what becoming a Christian is like. It happens to people who learn to know Jesus and to love him and to trust him. They find that he becomes a close friend, and the closer the friendship the more they think like him. They are not changed by trying to look like Jesus on the outside. We don't even know what he did look like and we don't need to know. The friends and followers of Jesus are changed from the inside out.

There is another thing about this. The salt on the outside of the potato rubs off. The salt on the inside stays and goes on with its work. The changes that people make by imitating someone also "rub off."

The changes that are made inside them by their closest friendship keep increasing as long as the friendship remains. A person who becomes a Christian keeps on becoming more and more like Jesus Christ as long as he continues to love him and trust him and learn from him.

MARY EAKIN<sup>1</sup>

DEDICATION HYMN: "O brother man, fold to thy heart thy brother" (first two stanzas)

OFFERTORY PRAYER: "Our Father, all that we have we owe to thee. We offer these gifts and these pledges as tokens that we would give all the strength of our lives to thee."<sup>1</sup>

CLOSING LITANY:

Leader: "Search me, O God, and know my heart."

Response: "May I make room in my heart so that Christ may dwell there."

## 2. Prayer is speaking and listening

(For order of service, see "For the Leader" above.)

SCRIPTURE: Luke 6:12 (RSV)

MESSAGE:

### TO SPEAK AND TO LISTEN

If we want to be good Christians and follow Jesus' example, we must learn to pray as he did. All through the accounts of his life in the New Testament are references to the fact that Jesus went apart from others to pray.

Prayer has two aspects. One is the words we address to God, as in the Lord's Prayer, when we say, "Our Father who art in heaven, hallowed be thy name." We put into words our adoration, our asking for forgiveness, our petitions for ourselves and others, our desire to be shown God's will. We may pray these words alone or together with others in common worship. The other aspect of prayer is to listen for God's answer. This is the harder part and was the reason for Jesus' going to a mountaintop or a garden to be alone with God. It takes some training to discipline ourselves to sit quietly, patiently waiting for the leading of our thoughts. The Friends, or Quakers, have such meetings, called the "silent meeting," when they wait in silence for God's will to be made known. Sometimes it is revealed through the spoken word of one of their number; sometimes it comes only in the heart of each one. Every day we need these aspects of prayer: speaking and listening.

"[Do you remember] in *The House at Pooh Corner*, by A. A. Milne, when Pooh Bear and Piglet are lost in the forest? So is Rabbit, who pretends he really isn't lost. Still jabbering, he walks off into the mist in the wrong direction. Then Pooh suddenly remembers the way home. Eager Piglet marvels that Pooh should know now, so surely. But Pooh explains about twelve pots of honey at home in his cupboard, calling him. They'd been calling him for hours, he said, but he couldn't hear them before 'because Rabbit would talk—but if nobody says anything except those twelve pots, I think, Piglet, I shall know where they're calling from. Come on.'

"'But Rabbit would talk. . . .' Sometimes we are lost. Not in a forest, but in our minds. We do so wish we knew the right thing to do! Someone dear to us is

\*Tunghai University, Taichung, Taiwan.

<sup>1</sup>By Mary Eakin. Used by permission.



not always on hand to help us decide. But there is plenty of pretending-to-know talk. Mary says this, Johnny says that. Maybe if the talking would stop, or if we would go where it is quiet, we could think clearly again and know what God would want us to do. A quiet spot where we can think is a place like that. Our own room can be a place like that. Church is a place like that."<sup>2</sup>

#### CLOSING LITANY:

**Leader:** "Search me, O God, and know my heart."

**Response:** May I make room in my heart so that Christ may dwell there.

**Leader:** "Try me and know my thoughts."

**Response:** May Christ transform my life so that I may be like salt, giving flavor to life around me.

### 3. "Forgive us our debts as we forgive. . ."

(For order of service, see "For the Leader" above.)

SCRIPTURE: Matthew 6:6-14, RSV

#### DRAMATIZATION:

The story below may be dramatized by three juniors. They may either use the dialogue as written, or act the story out spontaneously, using their own dialogue, after getting the incident in mind. Even better would be "role-playing," using a situation which is similar but more familiar, because it comes from the juniors' own experience. A situation of conflict is described. Roles for the different characters are assigned, and the children make up the dramatization as they go along, using their own words. The benefit derived from role-playing in worship is an emotional identification with those whose roles are being depicted, and the understanding which comes to the actors and observers as to what changed the situation or solved the problem. In the case of this story it was the willingness to say, "I'm sorry."

#### STORY:

"I'M SORRY"

Martha came in from school, slamming the door and calling, "Hi! Anybody home?" as she made her way to her room.

"Martie, is that you?" Mother called from the kitchen.

"Yes, Mom," Martha answered.

Her mother unplugged her iron and went to the icebox, getting out some milk and some fruit. Putting some cookies on a plate, she called, "There's a snack for you on the table, Martie."

"O. K., Mom, thanks. Be there in a minute!" came the answer. Mom went on with the ironing. The next moment Martha came storming out of her room; "Mom! Mom! Why can't Sis ever ask me when she wants to borrow things! She's gone off with my oil paints and my good paint brushes. She just ruins 'em, Mom!"

Mom went on ironing quietly for a few seconds and then said, "Calm yourself, Martie."

"I won't be calm. These paints and brushes are mine. Aunt Margo gave them to me for Christmas. What right has Sis to use them anyway?"

"You're being very unreasonable, Martie, and you know it's Debbie's day for art class," Mother replied. "You'd better go to your room and do your homework! Re-

member how many times you've borrowed Sis's blouse without asking!"

"So what if I did!" Martha left the kitchen, still angry.

But Martha didn't go to her room; she went to Debbie's room instead and stood there thinking how she could get even with her. Then she spotted Debbie's record collection, went over, selected one, and hid it on the top shelf of the closet. Just as she got to her own room the front door opened and Sis was home from art class. "Hi, Mom," she called, "where are you?"

"In the kitchen, Debbie," Mom answered.

As Debbie walked in, she saw the snack on the table. "Oh, oh! Martie's home already! I thought she had swimming today. I borrowed her paints."

"Yes, I know," said Mother, "and you should have asked. She's really stirred up. They are hers, you know."

"But why do I have to ask each time I borrow them? Martie knows I have art class on Thursday."

Mother thought a minute and then said, "Do you want Martie to ask you, Sis, each time she takes your blouse?"

Deborah didn't answer, but stalked off to her room. In another moment she was back, screaming, "Mom! Mom! My favorite record's missing! And I'll just bet I know who hid it, too!"

Mother was tempted to call the girls and ask for this feud to be settled here and now. Instead she bit her tongue and waited for the atmosphere to cool, and went about preparing dinner. When it was time for Debbie to set the table, she called her to the kitchen. As Sis passed Martie's door, she hesitated, then knocked. Martha opened the door immediately. She had been standing there trying to make up her mind to speak to Debbie. They both laughed sheepishly and began to talk at once. "I'm sorry! You may borrow my paints (my blouse), but please wash the brushes (blouse) carefully!"

Mom smiled to herself. How much better that each sister was sorry for her actions and had asked forgiveness of the other. In these small words, "I'm sorry," lay the first step toward understanding. Admitting the wrong done the other, they opened the way for getting along together reasonably.

"Forgive us our debts as we forgive our debtors."

#### CLOSING LITANY:

**Leader:** "Search me, O God, and know my heart."

**Response:** May I make room in my heart so that Christ may dwell there.

**Leader:** "Try me and know my thoughts."

**Response:** May Christ transform my life so that I may be like salt, giving flavor to life around me.

**Leader:** "And see if there be any wicked way in me."

**Response:** Forgive me when I wrong others and help me to say "I'm sorry."

### 4. "The kingdom of God is like leaven. . ."

(For an order of service, see "For the Leader" above.)

SCRIPTURE: Matthew 13:33 or Luke 13:20 (RSV)

#### MESSAGE:

#### A LITTLE YEAST

Why is it important for each individual to act like a Christian? Is it possible that one person can make that much difference in the world? Jesus told many parables

about how important even a small influence is in building the kingdom of God. One of these parables was about a small amount of yeast or leaven being able to raise a large amount of bread dough. In many recipes for bread the directions tell one to be sure to guard the life of the yeast plants with the right temperature for growth by adding warm water (about 90° F.) to about six cups of flour. The flour and other ingredients are almost one hundred times as big as the yeast, but the covered bowl is kept in a warm place; the dough will rise to double its size. If you have ever watched this happen you know it is quite an amazing sight. The yeast is really a living plant, which feeds on the sugar and causes carbon dioxide gas to spread through all the bread dough making it expand. You can punch and knead the dough into a small ball, but if it is kept warm, it will rise again.

By this example, Jesus was pointing out that even one truly Christian person, fed by the life of prayer, and with the grace and warmth of God's love, can influence the persons around him until they, too, are filled with the same love of God and love for each other. Discouragement and failures only knead the dough into a more elastic fiber and make the texture of the final product firmer, more nearly perfect.

The Smiths live in a nice neighborhood. The Graves, who had lived next door to them for ten years, were moving back east. Mr. Scott, a Negro teacher in the local school, and his family were looking for a place to live. Mr. Graves knew this and came to call on Mr. Smith.

"Would you object if I let Mr. Scott and his wife look at our house? I believe they can finance it. I've known him for years in the teaching profession. Fine fellow! I am worried about some of the older members of the neighborhood. But if you'll stand with me, Smith. . ."

"Tell you what, Graves, I'd like to talk with the family first. I'm for it, understand, but I want the family all behind me."

"Sure thing, Smith. See you tomorrow night."

At dinner the next night, Mr. Smith talked with his family and told them how it was possible to act as Christians, as good neighbors.

Bob, a member of the youth fellowship at his church, said, "This is great, Dad. Remember how we took that Housing Covenant around for people to sign? . . . I hereby bear witness that I am ready to welcome into my neighborhood residents of good character, regardless of race, creed, or national origin."

Sally, still in grade school, remarked, "Oh, boy, I'd like to see Mrs. Melvin's face when she sees Negroes moving in across the street. She's always talking about her grandparents coming west in a covered wagon. Somehow she seems to think that being descended from pioneers makes her a little better than the rest of us."

Mother looked thoughtful. "It will shock Mrs. Melvin at first, but perhaps she'll change, too, after she knows the Scotts. We all need to pioneer in this area of race relations."

A month later the Scotts moved next door to the Smiths. The Scott boys were soon playing "catch" on the street with the other neighborhood kids. No one but Mrs. Smith had actually called on Mrs. Scott: she had taken over a pie the night the Scotts moved in. But the yeast was beginning to work a little. The whole neighborhood was finding the Scotts

<sup>2</sup>From "A Place Where We Can Listen," by Leoda Anderson, in *Family Devotions*, January-February 1960, published by the Pilgrim Press. Used by permission.



are very much like other people, and might be good neighbors at that!

*The Gospel According to Thomas*, which is recently been discovered as another record of Jesus' sayings, records the parables of the heaven we have been discussing. It also says,

Within a man of light there is light and he lights the whole world. When he does not shine, there is darkness.<sup>3</sup>

LOSING LITANY:

Leader: "Search me, O God, and know my heart."

Response: May I make room in my heart so that Christ may dwell there.

Leader: "Try me and know my thoughts."

Response: May Christ transform my life so that I may be like salt, giving flavor to life around me.

Leader: "And see if there be any wicked way in me."

Response: Forgive me when I wrong others and help me to say "I'm sorry!"

Leader: "And lead me in the way everlasting."

Response: Help me to know thy will, O God, so that I may truly live.

<sup>3</sup>Trans. by Guillaumont, Peuch, Quispel, Till & Masih. Harper & Brothers, 1959. Log. 24:6b-10.

we walk in darkness. Give us of Thy Spirit; that in penitence and trust we may grow in grace and in the knowledge of our Lord and Saviour. Enlighten our minds; purify our hearts; renew our wills; and may we give ourselves wholly to Thee; for the sake of Jesus Christ our Lord. Amen."

"Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will; through Jesus Christ our Lord. Amen."

A suggested order of worship which may be adapted to suit your own needs from Sunday to Sunday is as follows:

Prelude  
Call to Worship  
Invocation  
Hymn (theme hymn might be used here)  
Scripture  
Talk  
Hymn  
Offering  
Prayer of Dedication

# Junior High Department

by Mary E. HUEY\*

THEME FOR FEBRUARY:  
*Teen-agers in the Bible*

## To the Leader

Each of us holds in his hand each week (perhaps each day?) God's own personal Word to us, the Bible—his messages, sent to us through the lives of countless men and women who have lived in the past and left for us a goodly heritage.

A very real challenge to us who try to lead young people is that of helping the Bible and the people who live in its pages really come to life in the minds and hearts of our youth. For too many of us, the Bible is merely a good Book containing a number of rather familiar stories about some long-ago people. For the most part, these people seem far removed from us, in understanding as well as in time and space, and we do not let the Bible affect us very much or alter our way of living to any particular degree. Our purpose in the worship services this month is to try to "get inside" a few of these biblical figures, and as they become more real to us, to learn from them how to deepen our faith in God and to change our lives according to his purpose for us.

It may not occur to many of our junior highs that quite a number of the "Bible characters" were teen-agers who had hopes and fears and dreams and wishes similar to their own. The stories of only a few teen-agers are dealt with here. Some of them are well known already, others not quite so familiar. With the help of a leader, a committee might look up "youth" or "young" in a good Bible concordance. Research in a Bible Dictionary and in the Bible itself would help the boys and girls discover more interesting stories about teen-agers who played a part in the history of the Hebrew people. The minister also could

be of help in learning more about young people in the Bible.

A theme hymn to be used each of the four Sundays of this month would reinforce the study. Such a hymn is "O Master Workman of the race" (in *The Hymnal for Youth*, Westminster Press, and other hymnals). Additional hymns which would be appropriate this month are:

Week 1: "Now in the days of youth"

Week 2: "O Master, let me walk with thee"

Week 3: "Our God, our help in ages past"

Week 4: "Just as I am, thine own to be"

For calls to worship, any of the following might be used: Colossians 3:23; Psalm 27:4; Psalm 31:24; Matthew 5:16; Psalm 90:14; Romans 8:37-39.

The following prayers are all quoted from the *Book of Common Worship*<sup>1</sup> (a handy little volume for every worker with youth to own) and could be used on any of the Sundays of the month:

Invocations:

"Our Heavenly Father, we worship and adore Thee. We are Thy children. We come to Thee. Thou art our Guide, our Saviour, and our Friend. May the grace of our Lord Jesus Christ, and the love of God, be the joy of our salvation, now and always. Amen."

"Holy, holy, holy is the Lord. We worship Thee. We adore Thee. We give thanks unto Thee, for Thou only art the Lord. To Thee we come in gladness of heart and humility of spirit. We commit ourselves to Thee and pray that Thou wilt receive us, protect us, guard and guide us, now and always. For the sake of Jesus Christ our Lord. Amen."

Prayers of Dedication:

"O Lord our God, Thou art holy and we are sinful; Thou art strong and we are weak; Thou art ever in the light and

## 1. Jeremiah

SCRIPTURE: Jeremiah 1:4-8

TALK: "The Timid Prophet"

Have you ever been afraid that people might laugh at you? Were you ever afraid that your parents, teachers, or other adults would call your ideas "foolish notions"? Are you ever fearful that your own friends will call you "chicken" because you do not do what they think you ought to do?

If your answer is "yes," then you have an understanding friend in Jeremiah. True, he lived about 2500 years ago, and his surroundings and daily life were quite different from ours today. But he worshipped the same God, and he experienced many of the same joys and sorrows, doubts and fears, that we experience today.

Jeremiah was very young when God called him to be a prophet. Like Moses and Isaiah before him, and countless others who have lived before and since, he was afraid to accept God's call. He was naturally timid. He was sensitive, with the soul of a poet, and he shrank from the bitterness and strife which he knew would come into his life if he answered God's call. The people of Israel had fallen away from the worship of the true God, and each one followed his own stubborn will instead of listening to the word of God. Jeremiah was given the unpopular task of telling the people their mistakes and showing them the need to change their ways.

Jeremiah knew the people would hate him, and that he would suffer persecution and rejection by his own family and friends. But when he finally realized that he was God's messenger, and that he would have, not just his own strength but God's, not just his own word but God's word, then he received the power to carry out his difficult task.

God may not be calling you or me to do as dramatic a task as he called Jeremiah to do. But the interesting thing is that God is calling every single one of us to some task, to some duty that is especially his. It is not at all unusual to be called by God: it should be the experience of every sincere Christian. Many of

\*Associate Director of Christian Education, Pasadena Presbyterian Church, Pasadena, California.

<sup>1</sup>Westminster Press, Philadelphia. Other denominations also have similar collections of prayers and rituals.



us, like Jeremiah, will be afraid and will say, "But I am only a youth." The answer is the very same for us as it was for Jeremiah 2500 years ago: "Be not afraid . . . I am with you . . . says the Lord."

## 2. Josiah

SCRIPTURE: II Kings 22:1, 2; 23:1-3

TALK: "The Boy King"

When we first read in the Bible about Josiah, king of Judah, he is eight years old. At this early age he ascended to the throne; eventually he became one of the noblest kings that Judah ever had. This is a remarkable thing, since his grandfather, Manasseh, was one of the most wicked of Judah's kings. Amon, Josiah's father, was not much better, for "he walked in all the way his father [Manasseh] walked, and served the idols that his father served." Amon reigned only two years, for his own palace servants murdered him, and his young son Josiah succeeded him to the throne.

With this kind of family background no one could have expected much of Josiah. But he seems to have had good advisers during his first youthful days when he began to carry the heavy responsibilities of the kingdom. And what was almost more important, Josiah listened to his advisers and followed their suggestions. By the time he was sixteen, he had begun to try to bring his own life and the life of the court into conformity with the laws of God. When he was twenty he began to suppress the worship of idols, and when he was twenty-six years old he began the greatest reformation of worship that Judah had ever known.

The rebuilding of the Temple was Josiah's great task. During the long and evil reign of Manasseh, the beautiful Temple, "the joy of the whole earth," had fallen into disrepair. Of the Temple the psalmist had written:

"How lovely is thy dwelling place,  
O Lord of hosts!  
My soul longs, yea, faints  
for the courts of the Lord. . . ."  
(Psalm 84:1, 2a)

To have the sacred Temple in a shabby and disreputable condition was a tragedy to every faithful worshiper. Josiah's energetic and enthusiastic planning restored and adorned the Temple to its former beauty.

In the course of the work of restoration, a long-forgotten book of the law was discovered. It has never been decided whether Hilkiah, the high priest, really "found" the scroll, or whether he knew where to look for it and bring it to light at the proper moment. At any rate, the finding and rereading of the scroll set in motion the reconsecration of the people led by the good king Josiah. He led them to realize once more the character of God, God's love for man, and the duty of man to love and to obey God.

King Josiah ruled Judah from the time he was eight until he was killed in battle at the age of thirty-nine. What does his life have to say to us? The story of Josiah showed to the people then, as it shows us today, that the only sure foundation for the life of any nation is obedience to the will of God. For the life of each of us the lesson is the same: turning away from God and refusal to obey him brings ruin; the rediscovery of the Bible

and the rebuilding of our loyalty to Christ brings to our lives meaning, purpose, correction, strength, and hope.

## 3. Rhoda

SCRIPTURE: Acts 12:11-17

TALK: "The Girl Who Answered the Door"

Ten years had passed since the death and resurrection of Jesus. His followers were still preaching in his name. They rejoiced that they were counted worthy to suffer for his sake, and in spite of danger and continued opposition from the Jews as well as from the Roman government they continued to preach and to teach.

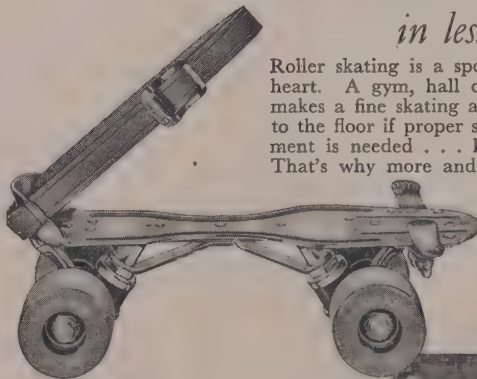
King Herod, thinking to win the favor of the people of Judea, outwardly practiced the rites of Judaism. He persecuted the Christians in his religiously patriotic zeal, and executed James, the brother of John, who thus became the first of the twelve disciples to die for his faith.

Herod saw that the death of James pleased the people, so he proceeded next to throw Peter into prison, intending to make an example of him before the people. Four soldiers were set to guard him, or chained on either side of him, and the other two guarding the door. Meanwhile the Christians gathered to pray for Peter. They met in the home of Mary, the mother of John Mark, traditionally the home in which the Last Supper was held in an upper room, and later the headquarters of the Jerusalem church.

Late in the night while the Christians were engaged in fervent prayer for Peter there came a knock at the door. A little

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girl, whose name "Rhoda" means "a" answered the door. If she had opened the door to the late caller, her name would probably never have appeared in the biblical record. But Rhoda was a young, and apparently a sincere believer in the Christian faith. As a servant in the house she had no doubt waited upon Peter many times. Now in the stillness of the night she hears Peter's voice on the other side of the door.

It cannot be! Peter, their beloved master, imprisoned by Herod and facing certain death at the hands of the soldiers, miraculously escaped from prison and is even now at the door. Rhoda is so excited she forgets to open the door and welcome him, but rushes across the courtyard to tell the others that Peter has returned. They do not believe her, but, hearing Peter's continued knocking, they open the door and to their astonishment find that Rhoda's story is true.

We can imagine the joyful reunion that took place. Far into the night Peter and his friends must have talked of his miraculous escape and of God's answer to their prayers. Though the Scriptures do not mention Rhoda again, we can imagine that in her life she must have told others the thrilling story of Peter's escape, of her joy in being the first to know of his return, and of the love, protection, and power of a God who does not forget his children.

## Timothy

SCRIPTURE: II Timothy 2:3-7

LINK: "The Capable Young Man"

Some of the teen-agers in the Bible appear very briefly in the Scriptures and then are not heard of again. But Timothy, the young friend of the apostle Paul, is mentioned again and again. His name appears in twelve different books of the New Testament.

Paul, the most dynamic figure among all the early Christians, chose Timothy to be his follower and throughout his life entrusted the young man with great responsibilities and had great confidence in him.

Timothy was brought up in one of the best Christian homes in history, for his mother and grandmother both had been converted to Christianity. The writings of the Old Testament, and the stories of Jesus with which he was familiar, were to him vivid and real, and formed the invaluable background for his life of service to Christ.

We can imagine that it was not easy, even with this background, for Timothy to accept the responsibilities which began to come to him at a youthful age. His home was in Lystra, the town where Paul had been stoned for his teachings. He was a follower of Jesus, who had been crucified by the powerful Roman government whose legions were still very much a threat. We would not be surprised if Timothy in his youth might not have been frightened by the dangers which he might face as a follower of Paul and of Christ.

Paul was aware of the difficulties which his young friend might face, and prepared him for the hard days which he knew would be ahead of him. In one translation of the Bible (the King James Version) Paul's words are: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." In another translation (the Revised Standard Version) we read the same passage, phrased a bit differently: "For God did not give us a spirit of timidity, but a spirit

of power and love and self-control."

These words were just what Timothy needed, and they speak to us as well in our uncertainties—fear that we do not know enough, fear that other people may

not like us, fear that we may fail, fear of the unknown. Faith in God can help us to overcome the greatest of fears and to face life with a "spirit of power and love and self-control."

# Senior High and Young People's Departments

by Clarice M. BOWMAN\*

THEME FOR FEBRUARY:  
*Mighty Winds of God*

## For the Worship Committee

Jesus said to the woman of Samaria, "You worship what you do not know."

Do we, in our department or group, know what—or that which—or whom we worship? Who of us put first in our thoughts (*worships*) clothes, prestige, popularity, grades, career, money, cars, or you-name-it? This month let us purpose afresh that each time we gather, and each period of personal devotions, we will seek with true-hearted, whole-hearted focus to put God first, to hold the thought of him central. He knows our intent—whether we come critically or hypocritically, whether we come selfishly for what we can "get out of" a service, whether we come half-yieldedly or eagerly "as the hart" panting after waterbrooks.

The very way we plan, the aids we use, and the attitude of our own selves as we lead may make or break someone's worship, may cause a blank or a blessing. All true worship is God's gift. We do not make it happen. But we can prepare, open the way—make straight in the desert of our dry, chaotic lives a highway for our God! Each setting we prepare, we dedicate with a prayer that someone may be reminded to think Godward. For each aid we use, such as hymn or prayer or poem or thought, we hope reverently that its meaning may prove of help to someone. We trust, letting the breath or wind of the Spirit "blow where it wills." (Ponder John 3:8.)

### SETTINGS:

Move out beyond the usual drape, cross, candles, picture. Use colors. If you use pictures, choose those showing rock-bound shores and mighty oceans, or majestic mountains, or sky of scudding clouds, or lone storm-strong tree on a hill, or perhaps an abstract painting that makes you think of wind.

### HYMNS:

Note the hymn, "O God, whose voice is in the wind," under No. 4 below. Other hymns of special import are: "Breathe on me, breath of God" "Spirit of God, descend upon my heart"

"O Spirit of the living God, thou light and fire divine"

"Spirit of faith, come down"

"Eternal God, whose power upholds"

"Thou whose almighty word chaos and darkness heard"

### SEED THOUGHTS:

Below are seed thoughts about God's mighty winds and their effect on our personal prayer-lives and on society. Explore these ideas and go on to work out new ones of your own. Think of the two great poles: On the one hand there is the majesty of God's giving of life and his transcendent, illimitable power. On the other hand there is the nearness of his whisper as he breathes in upon our souls. These two aspects may be compared symbolically with the powerful winds whipping around a mountain and with the tender breath of a newborn babe. Some of the selections given here may suggest dramatic or audio-visual presentations. If you use them in that way, prepare and rehearse carefully with sound effects; tape them and play them in a dim light.

## 1. "The Lord God Breathed . . . and Man . . . Became!"

### MEDITATION:

#### CREATION<sup>1</sup>

*Narrator:* Stand still. Think of the wonders. The mighty God is powerful, holy creativity . . . moving forth across the void, making ready for—yes, breathe it in awed thrall—for you, for me, for us all—his family of people—

*(Let background music pick up here, from hidden record-player, very soft at first but minor and with no recognizable melody. A bit of Beethoven, Tschaiakowsky, or Schubert might be appropriate.)*

*Narrator:* God reached out and touched the dead face of the earth, and the dim chaos of rock and brine and steam trembled to a thrill. Light, glorious and golden, brighter than a thousand dawns, flooded the tumbled mass of that dark stone-and-salt embryo. God walked in the light and surveyed the earth. He gestured and a whirlwind thundered; the waters formed, surged, and shrank back, gathering into lakes and seas and streams. God smiled, and the earth flashed brilliant green as the grasses speared up and the trees towered from the virgin soil. God

<sup>1</sup>Meditation adapted from one by Charles Price, Walter Hudgins and the Student Christian Council, High Point College. Used by permission.

\*Assistant Professor of Religion, High Point College, High Point, North Carolina.



fashioned night and day, and molded the sun, moon, planets, and stars, and flung them into the purple heavens. God walked forth over the new, laughing earth; he nodded his head and movement teemed upon the brilliant valleys: beasts and fowls, all manner of life, moving in an ecstasy at being alive.

(Silence)

(Slowly . . .) And God halted, knelt, and made man.

(Majestic music, perhaps a strain from Haydn's "Creation.")

Voices (as of choral choir) in unison: God knit this earth between his own mighty fingers; he knelt and formed from the dust the human body. He breathed life into man, and man stood up and was . . .

Protesting Voices (one after another)—

But man is different now. He is greedy and selfish; he walks on the dreams of others on the way to his own happiness . . .

He gets scared; he makes mistakes; he runs away or he stands to face his difficulties; all in all, he is intensely human . . .

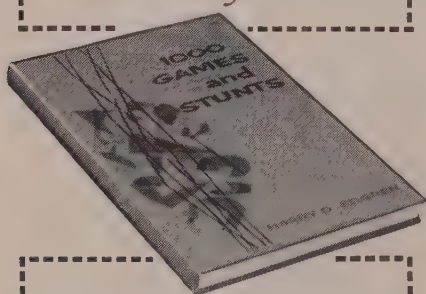
Man has spread himself and his works over all the earth. In a few thousand years he has found it convenient to ignore God and adore himself only . . .

He sunders the peace with wars of conquest or revolt or defense; he shoots steel mechanisms into far space and eagerly awaits the secrets there . . .

He hears of others nearby or across the seas and says, "What strange people; how can we ever understand them and their ways?" Too selfish, too scared, or too timid to try to understand, he keeps on doubling up his fists . . .

(Music of crashing discords)

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Narrator: (Read Genesis 2:7.) This is your bond, you humans—be you black or brown, yellow, red, or white—this is the source of your very breath. Deep within you all, wherever you are, is an emptiness, a searching, a hunger, a God-wistfulness. About you blow the mighty winds of God. Dare you now to pray that the breath of his Spirit might be breathed into you? Watch, wait, be sure, for it will mean that henceforth you will forever realize God as Father of all, and all who share this breath as your kinsmen in him!

("Spirit of God, descend upon my heart" played quietly, and first stanza sung as a prayer. Then in spoken words:)

"Breathe on me, Breath of God,  
Fill me with life anew,  
That I may love what Thou dost love,  
And do what Thou wouldst do."

\* \* \* \*

"The wind blows where it wills," and so, too, the Spirit of God breaks into our world in unexpected and uncharted ways. St. Paul, St. Francis, and George Fox are as unlike as it is possible for men to be, but each in his own way, and in methods that fitted his respective century, became a kindling torch which transmitted the sacred fire which God struck into flame within him. And . . . in a great Japanese city with its slums and its economic problems, in an age vastly different from the first, or the thirteenth, or the seventeenth, a new torch blazed out and kindled multitudes of souls with the flame of love: Kagawa . . . showing, once more, that Christianity is not talk, it is action; it is not words, it is power. . . . What counts is unquenchable personal conviction, invincible faith, an unconquerable spirit of adventure and demonstration."<sup>2</sup>

RUFUS JONES

\* \* \* \*

"Awake, O north wind,  
and come, O south wind!  
Blow upon my garden,  
let its fragrance be wafted abroad."  
(Song of Solomon 4:16)

\* \* \* \*

In times when we have almost forgotten our Maker, when we have become enmeshed in too much to do, when we are

<sup>2</sup>From introduction to *Love, the Law of Life*, by Toyohiko Kagawa. John C. Winston Co., 1931.



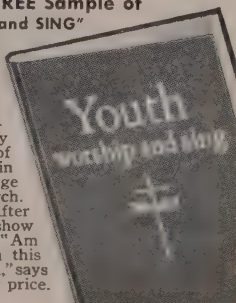
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scarred from too much hurry and flue, let us walk among tall trees—breathing deeply of the fresh air and fresh meaning.

Thou art in soft winds

That run along the summit of these trees  
In music; Thou art in the cooler breeze  
That from the inmost darkness of the place  
Comes, scarcely felt; the barked trunks, the ground,

The fresh moist ground, are all instilled with Thee.

My heart is awed within me when I think  
Of the great miracle which still goes on  
In silence, round me—the perpetual work  
Of Thy creation, finished, yet renewed  
Forever. Written on thy works, I read  
The lesson of thy own eternity.

WILLIAM CULLEN BRYAN

\* \* \* \*

The Hebrew word for it was *ruach*, wind or breath: invisible power. So long as there is this strange breathing in air, breathing out, a person lives, moves, works, smiles, thinks. The word also referred to great winds such as drove chaff away from grain being threshed on the hilltop, or such winds as often accompanied healing rains. *Ruach* came to mean also power coming forth from God, not seen but felt, Spirit.

The Spirit might be manifest physically, as when Samson felt an inrush of power, or ethically as when prophets spoke in the power of the Spirit against greed and selfishness causing evils; or spiritually, as when Isaiah felt a new call in the Temple, or when Ezekiel envisioned new life for his people rather than dry bones, or when the disciples, praying despairingly in the upper room, felt empowered as "of rushing mighty wind. . ."

\* \* \* \*

O Breath from out the Eternal Stillness  
blow  
Softly upon our spirits' barren ground.  
The precious fullness of our God bestow  
That faith, love, hopefulness may abound  
(Source unknown)

## 2. When God Breathes Hope into Our Souls

SCRIPTURE: Remember our Maker and our common clay. (Read Psalm 139 14b-15, 17; Ephesians 4:15, 16; 1 Corinthians 12:25, 26; Romans 14:7; Hebrews 11:40; Acts 17:26.)

POEM:

The world—a living body;  
Its cells—the hearts of men;  
Each part dependent on another

<sup>2</sup>From "A Forest Hymn."

## FOR TEACHERS and DISCUSSION LEADERS

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make it breathe again.  
 hope—the many millions  
 strove to make it one  
 tained by petty hatreds,  
 tolerant of none.  
 knows the countless numbers,  
 through the ages past,  
 toiled and struggled hard and long  
 a world without a caste.  
 Son of God when on the earth  
 understood no racial wall;  
 knew the justice of the Lord,  
 Father of us all.<sup>4</sup>

\* \* \* \*

#### IMITATION-DRAMA:

CRYING FOR FREEDOM? NAY, FOR  
 BROTHERHOOD

*Music sharp and peremptory, piano  
 (drum-roll)*

*Narrator:* Africa, the sun, the boiling  
 ds, the primal tribe.

And then the ship, the slave ship; and  
 holds, blacker than my skin; the  
 sins, new to my flesh, and then the  
 d, the slave-road leading to the block,  
 ding to the whip. . . I was afraid, and  
 to soothe my fear.

*(Music: "Nobody knows the trouble  
 been seen.")*

For the fields that were fallow, I was  
 for.

For the cotton that was planted, I was  
 hand sowing the seed.

For the cotton to be harvested, I was  
 finger plucking the bloom.

For the master I was wealth, for the  
 erseer the butt,

And for the earth I was food, giving  
 my body.

And the earth grew large and plentiful,  
 d the cotton bloomed,

A nation prospered and the South grew  
 out with columns;

Plantations were splendid in the sun.  
 And I was a slave in darkness, a river  
 dammed at its source. . .

*(Music: "I'm troubled in mind")*

Freedom was in my blood, but freedom  
 as a bubble. . .

But a man finds no freedom by him-  
 self. . .

Darkness and again darkness, the long  
 ight of bondage. . .

How long does a people suffer?

Long, too long.

How long does a people sing?

Forever, forever.

How long is a river dammed at its  
 ource?

Not always, not always.

How soon does freedom come?

Soon—soon. . .

*(Music: "Battle hymn of the republic")*  
 sustained under)

*Narrator (over music):*

A dream was not enough, nor heavenly  
 ities. . .

I sought for light and found it, I  
 earned that I had friends.

And when war came, I fought; and the  
 ight of freedom shone. . . *(chorus out,  
 ast verse in slow tempo).* . .

Road, leap forward, river, flow along;

Freedom's a big road, a mighty river,

A long time building, a long time

reaching the sea. . .

The night of darkness tries to reach again  
 but it is too late for darkness.

Freedom's a seed in the earth no frost  
 can blight;

<sup>4</sup>In *Power*, August 14, 1953. Used by per-  
 mission of National Conference of Methodist  
 Youth.

Freedom's a river no dam can ever halt.  
 Freedom's a road that strides across the  
 land.

And I am a Negro and I walk the road  
 and I am not alone.

For everywhere men are marching.

In Europe their footsteps ring;

In Asia their chests are high and here  
 their arms are on my shoulders—men of  
 labor, men of many colors, men of all  
 beliefs . . . and I shall march in triumph  
 down Freedom's Road.

MILTON YOST<sup>5</sup>

\* \* \* \*

#### MY AFRICA

Glittering and coloured flowers over plains  
 and hills;

Way down below the hills, valley still;

Many people have done great deeds;  
 But more of its own it still needs.

Give a hand to our desperate continent;  
 And abstain from human selfishness.

Don't rest in mean ideas content;  
 But grow in forms of helpfulness.

Africa is an eagle of the upper sky;  
 To the chicken it has been alluded.

It is as beautiful as lands you ever spied.  
 Black and white piano keys should be in-  
 cluded

To produce harmonious music to all;  
 And grant equality to all.

Africa, fly, fly on until you reach the  
 upper sky!

MUTERO WILBERT CHIHURI<sup>6</sup>  
 CONFLICT

Here we stand,  
 infants overblown,

poised between two civilizations,  
 finding the balance irksome,

itching for something to happen  
 to tip us one way or the other,

<sup>5</sup>Used by permission of author, New York City.

<sup>6</sup>First-year high school student at Old Umtali,  
 Rhodesia. Used by permission, *The Africa Chris-  
 tian Advocate*, October-December, 1960, p. 12.

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groping in the dark for a helping hand  
 —and finding none.  
 I'm tired, O my God, I'm tired,  
 I'm tired of hanging in the middle way—  
 But where can I go?

KMOUKHUDE JOLASOSO<sup>7</sup>

#### PRAYER:

O God, Maker of us all, in whose  
 mighty hand the planets swing, in whose  
 mighty ways our destinies reside, touch  
 us to newer, deeper sensitivities, that  
 wherever there are hurts or wistful as-  
 pirations we may be made responsive—  
 until from our hands may come deeds of  
 kindly, wise, upbuilding love, and from  
 our hearts the warmth of thine own con-  
 cern. Bless in thy special ways the suffer-  
 ing everywhere, the hungry, the hurt yet  
 hopeful peoples. Yes, O our God, may  
 we truly pray this, even though it may  
 mean that such blessing may have to come  
 through what we say and do and give.  
 In his name, whose daily life calls us to  
 love. Amen.

## 3. When God's Winds Breathe Love into Our Souls

May the Spirit sweep over us, and blow  
 where it listeth, as it does on a wide moor,  
 or rippling over a barley field among the  
 ears of living grain.

\* \* \* \*

THE HERD BOY'S DREAM, A STORY  
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Gripping the stick tighter in his little

<sup>7</sup>The author is an African youth. Used by  
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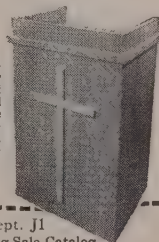
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brown fist, Tendai concentrated on the numbers he was writing in the sand, just outside the classroom door. His heart beat faster as he realized that at last he had been given a place in school. For the last three years he had tried. . . . It was always the same story. Too many children, not enough classrooms, not enough teachers. He remembered how the tears which he had been holding had spilled over as he had walked, sadly, back to his village those other three years. No room . . . no room . . . no room. . .

He had given the cattle an extra swat with his *sjabok* as he drove them to pasture the next day . . . but was instantly sorry that he had been unjust to the *ngombe*, for they were his friends and he had grown to love them in the long hours spent in the veld looking for good pasture.

It wasn't that he didn't like herding, for he had long made a game of it. But oh! how he had longed with all his heart to know about things besides herding and planting mealies!

Erasing the numbers that he had been practicing in the sand with one swift movement of his agile hand, Tendai scrambled to his feet, stretched his cramped legs, and hurried to catch up with the other children. . . .

For a minute Tendai fondled his new pencil; then he began patiently and laboriously to copy the words from the blackboard onto his exercise pad. He gazed out the window. He noticed that the mud frame was crumbling in places and would need to be mended before the rains should do more damage.

He picked up his new red pencil again, scrutinized his paper and, satisfied that

he could do no better, opened his new reader. He held his precious tools as though he thought the next strong wind would blow them away. A smile crossed his face and he relaxed; for suddenly, he knew that at last he held in his hand the keys—the keys which would unlock the door to the world beyond the grazing cattle and the green mealie fields.<sup>8</sup>

#### 4. When God's Winds Clean and Sweep Away Littleness

O come, O Holy Spirit, come! Come as holy fire and burn in us, Come as holy wind and cleanse us,  
Come as holy light and lead us, Come as holy truth and teach us.  
Come as holy forgiveness and free us, Come as holy love and enfold us,  
Come as holy power and enable us, Come as holy life and dwell in us.  
Convict us, Convert us, Consecrate us, until we are wholly Thine, for Thy using, through Christ our Lord.<sup>9</sup>

QUERIES: (for personal heart-searching as "bidden" by leader)

Am I living up to my own best image of a friendly person?

Recently, in some situation, have I failed to give witness for brotherhood or against prejudice—from timidity or fear?

In what situations soon might I show more kindness, or in some way beam forth "boundless good will" that God might use?

Am I really willing, now to pray "Our Father"? To let the "winds of God" blow through my thoughts and take away my preoccupation with self-interest, or shatter my egoistic concern for place, pride, prestige?

(Prayer-hymn, in closing meditation period: "Breathe on me, Breath of God.")

\* \* \* \*

Robert Louis Stevenson said: "To any man there may come at times a consciousness that there blows, through all the articulations of his body, the wind of a spirit not wholly his; that his mind rebels; that another girds him and carries him whither he would not."

\* \* \* \*

God has ways of "restoring" our souls, helping "bring us around" when we have willfully steered the ships of our lives in directions not according to his purposes. Influences from others who may have lived long before "play" upon our lives, as breezes over fields. In turn we send forth influences that may cause reactions, we know not how nor where. Not only, then, because of our own need, but because of the dangerous possibility of our influencing others, we need to seek God's guidance greatly.

On the Maine coast a boy asked an old sailor, "What is the wind?" and after a long pause the old man answered, "I don't know. I cannot tell you. But I know how to hoist a sail."

The mystery of God's restoring, forgiving power and the miracle of his guidance are all too great for words ever to explain. But we can "hoist a sail."

\* \* \* \*

<sup>8</sup>From *Christian Mission Digest*, 1959-60, pp. 7, 8, published by the Friendship Press. Condensed from a story in *The Africa Christian Advocate*.

<sup>9</sup>Adapted from an ancient prayer by Dr. Charles F. Whiston. In *Fellowship*, September 1, 1960. Used by permission.

HYMN: (This may be sung to 'tune All Saints New)

O God, whose voice is in the wind,  
Whose law is carved in stone,  
We praise Thee for the varied ways  
We make Thy Kingdom known;  
For skills of science and of art,  
And every new design  
We use to sow the Gospel seed,  
To make all kingdoms Thine.

Let music fill the starry skies  
Like angel-songs of old;  
May all mankind, through these new gifts  
The face of God behold;  
May we be worthy of the saints  
Who pioneered of yore,  
And preached the Word in many climes  
To earth's remotest shore.

May airwaves be Thy lengthened arm,  
To show abroad Thy love,  
So may we learn to live on earth  
As the redeemed above;  
To spread the vision glorious  
By sermon, stage and song;  
Till all shall own the Christ as Lord,  
And all to Him belong!<sup>10</sup>

<sup>10</sup>By Ernest K. Emurian. Used by permission of author.

#### At-one-ment

(Continued from page 3)

the mortgage canceled by having holes punched in it to show that it no longer in force. Paul says that this is precisely what God has done with the indenture by which man was enslaved. The nails that pierced Christ's hands on the cross also punched holes in the bond, wiping out its legal demands.

Christ has "disarmed the principalities and powers and made a public example of them." It is the picture of a conquering hero returning victorious, his enemies chained to his chariot wheel. Here we see the paradox of the crucifixion placed in its strangest light: "triumph in helplessness and glory in shame. The conqueror's gibbet is the victor's car."

The word "atonement" is a coined word. It was originally "at-on-ment." "Christ also died for sin once for all . . . that he might bring us to God" (I Peter 3:18). The Bible is committed to no theory as

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...w it came about that through Christ's dying and undying love man and God are made at one. Sometimes, as in the passage just cited, the scriptures stress the once-for-allness of the act. Elsewhere, emphasis is placed upon it as an eternal process. John 1:29 the Baptizer hails Jesus "the Lamb of God who is taking away [so the Greek] the sin of the world."

William Manson says the central word of apostolic religion is II Corinthians 5:19: "God was in Christ, reconciling the world to himself." That allows for all the picture words: the dead man brought to life, the guilty man forgiven, the bond-slave set free, the enemy humiliated—and many others we might think up! But even here the At-one-ment is both act and process. It is something Christ did but is something the church must be concerned about. "God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation."

## Retired Men Are Active Men

(Continued from page 24)

The members and spent most of Tuesday mornings tabulating attendance. At the close of the period they made appeal on members who had not come to church regularly. This proved to be very effective—the attendance increased, and the reports provided helpful information and suggestions for the pastors.

The men enjoy building and repairing equipment for the church. They helped in designing and constructing a music rack for the choir. One member has taken home broken wooden chairs, dismantled them, and rebuilt them, thus saving the church the expense of buying new ones. Other jobs have included repairing a love seat damaged in a high school play and a davenport belonging to a lady in her eighties. Each year before Christmas, with the aid of Explorer Scouts, they erect an outdoor crèche.

## They serve persons in need

In addition to these services, the Retirees have a number of projects involving personal concerns. On Thanksgiving Day they take to needy families baskets of food brought by members of the congregation the previous Sunday. But they do more than just deliver the food; they take time to pay a visit to the families. Some of the men have been known to go home, get some of their own money,

and give it to families in critical need.

Not long ago a poor widow was an out-patient at a local clinic, receiving daily treatments. Public transportation was inconvenient to her home and was also difficult for her to board. The Retirees, over a number of months, gave her transportation to and from the clinic.

The greatest continuing project of the group is spending one day a month in the Oak Forest Hospital, a county hospital for the destitute. The Retirees read to the blind, talk to the lonely, and conduct a number of games for group recreation. Their untiring work brings joy and personal services to these aged people, many of whom are all alone in the world.

## They support their own program

When the group was starting out, the question of finances was raised. Since the men are, for the most part, on a stabilized income, and since most of them have been regular supporters of the church in years past and even now, the church offered to defray the expenses of the group. Yet except for asking the Men's Club for donations to help them buy gifts for patients at Oak Forest, there has been very little talk about finances. They support their own work. Also, when there is a death in one of their families, they make a gift to the church's Memorial Fund.

Last year an organization for retired women was also formed at Faith Church. A part of the Women's Guild, it is called The Golden Years Circle. Both these programs show that elderly people are interested in and will respond to activities which meet their special needs and provide them with creative channels of service. The church must not neglect this portion of its ministry. The older men and women in Faith Church are finding new meaning in life as they lose themselves in Christian service.

## A-V's in Christian Education

(Continued from page 27)

discussion, and a plan of action is suggested.

Recommended for instruction, discussion, and motivation with leaders, teachers, and parents, this filmstrip does a commendable over-all job. It presents a clear challenge for a cooperative venture of church and home. It is true that the literature and program of the producing denomination are promoted, but most evaluators felt this was not a serious weakness in this instance. An effective secondary use of the filmstrip could be with building committees engaged in planning new buildings and equipment.

(IV-C-12)†



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## BOOKS OFF THE PRESS

### Where Our Bible Came From

By J. Carter Swaim. New York, Association Press, 1960. 128 pp. 50¢.

This is a most readable, orderly, and helpful book. It tells in a concise manner the fascinating and dramatic story of where our Bible came from and how the Old Testament and New Testament canon came into being.

Dr. Swaim combines a superb style with firm scholarship. The book is primarily intended for the laity, but inquiring ministers and earnest students of the Bible would read it with real profit.

The purpose of the book is partially and tersely stated at the end of the seventh chapter:

"Across the ages the books of the canon have commended themselves to believers as containing the writings in which the voice of God is to be heard. The final test of scriptural authority always is 'the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.' He who would lead a great religious life must not cut himself off from any of the sacred writings but learn to be at home in all. . . . With the aid of a one-volume commentary, the individual Christian ought eventually to work his way through the entire Old and New Testament canons. It is only then that 'the man of God may be complete, equipped for every good work' (II Timothy 3:17)."

RAY FREEMAN JENNEY

### Atlas of the Bible Lands

Maplewood, N. J., C. S. Hammond, & Company, 1959. 32 pp. Single copy, 50 cents; in quantity, 40 cents each.

Awareness that the mighty acts of God recorded in the Bible occurred at a particular time and place has produced in recent years a number of pictorial works dealing with the historical geography of the Holy Land. Here is one inexpensive enough that each member of a class can have his own. Thirty-one maps are surrounded by seventy-five photographs depicting life from ancient Egyptian times to the modern Israeli state.

J. CARTER SWAIM

### Music and Worship in the Church

By Austin C. Lovelace and William C. Rice. Nashville, Abingdon Press, 1960. 220 pp. \$4.00.

Dr. Lovelace and Dr. Rice, both recognized authorities in the field of sacred music, have written a valuable book which should be in the library of every minister, church school leader, and church musician. The authors cover thoroughly every field of sacred music: the music committee, the organist, adult and children's choirs, congregational participation, and so forth. Every facet of music in the church is dealt with completely and sometimes with eye-opening frankness. For example, the authors examine very carefully the "from crib to grave" multiple-choir systems of some churches and bring us to the realization that sometimes music programs are marvels of organization, but that the real goal of music in the church (the glorification and praise of God) is lost in the maze of organization. Included in the book are a complete glossary of terms related to sacred music and an excellent bibliography for further study.

CHARLES EVE

### The Religion of the Bible

By S. Vernon McCasland. New York, Thomas Y. Crowell Co., 1960. 346 pp. \$5.95.

This book is one of the best guides to a study of the Bible, including the Apocrypha, that this reviewer has discovered. Written for a liberal arts college course, it orients the reader in both the literature and the history of the biblical periods, as well as introduces him to the religion of the Bible. One gains a new perspective through the unity of these three parts which permits religion to emerge "as a continuous dynamic development from the beginning to the end of the Scriptures." Although the inclusion of the Apocryphal books as Scripture may come as a surprise to some, it makes possible the unified presentation which the author achieves. In analyzing the major themes Dr. McCasland has attempted to present a volume void of sectarian presuppositions, so that Catholics and Jews might accept it as well as Protestants. And it would seem he has accomplished this purpose.

This is a type of guide to Bible study which is long overdue—one that grapples frankly and thoroughly with many of the problems that puzzle students of the Bible. The author reaches an interesting conclusion in the section on The Bible and Science when he says, "Conflicts between

science and religion occur only when there is a misunderstanding of one or the other or both." The scientist as well as the Bible scholar will be interested in this discussion, for Dr. McCasland maintains that the "truth of science is material fact which religious truth may be derived from." However, on the other hand we do not read the Bible that we may learn science but that we may learn about faith and religion. Thus, we may discover the basic essentials which are the same today as when the Scriptures were written.

This book will be a valuable aid to adults seeking to improve their education through home study. The general reader will find it a guide to a more comprehensive understanding. An excellent bibliography for further reading increases the value of this book, and the suggested readings and questions at the close of each chapter provide stimulation and guidance. This is a book which one dare not miss if he has a keen interest in new insights into biblical truth.

CLARENCE C. COLLINS

### The Rebirth of Ministry

By James D. Smart. Philadelphia, Westminster Press, 1960. 184 pp. \$3.50.

This book is a product of the author's conviction, out of twenty years' experience as a minister, of the great need for a new understanding of the nature of the ministry. For any reorientation at this point he feels that we should begin with the Old Testament, which has been too much ignored in considering this subject.

The idea of ministry is inherent in the concept of a covenant relation of Israel with God. From this concept we see emerging special ministries in terms of the prophetic, the priestly, and the kingly—at first combined in one person, later to be lodged in separate persons. Such a threefold ministry was essential: God must have someone to speak for him, someone to perform the cultic ceremonies, and someone to rule over the people. In the Christian era the ministry received its decisive formulation in the apostolic period, which actually was "the ministry of Jesus Christ being continued, expanded, and carried ever farther afield in the world."

The author discusses topical and expository preaching. He concludes that the former is weak, in that it depends upon the preacher himself for its authority and impressiveness. On the other hand, expository preaching is grounded in the Word and Spirit of God, thus making each person conscious of his own call to be a servant of God. Also Dr. Smart deplors the fragmentation of the ministry in terms of preaching, teaching, and pastoral work. He is further concerned that many pastors and teachers have abdicated their theological responsibility, being content to accept second-hand the conclusions of the specialists while busying themselves with the ecclesiastical machinery. He suggests that if a minister is to fulfill his role adequately, he should devote himself to a "careful, systematic investigation of the problem of truth and error in the church's message and principle."

The book is to be commended to in-



viduals and groups for careful study. There are pertinent suggestions for realizing the entire church program.

STILES LESSLY

## God's Colony in Man's World

By George W. Webber. Nashville, Abingdon Press, 1960. 155 pp. \$2.75.

This book has been written by a minister of the East Harlem Protestant Parish of New York City. Out of this experimental ministry in the inner city, Dr. Webber, who is also part-time professor of practical theology at Union Theological Seminary, draws questions and suggestions which point up many of the problems facing Protestantism today.

In their attempt to discover a pattern that would be more effective than the existing program of the church, the staff of the Parish used the following procedure: they began with the acute human needs glaring at them and, knowing that the gospel was the answer to those needs, set out to bring the two together. The challenge of the community and the frustrations which the staff constantly faced forced them to rethink the meaning of the gospel, the nature and mission of the church, and the doctrine of the ministry. In his introduction the author points out that "such understanding is desperately needed by American Protestantism, often too busy to ask what its own business is all about." Dr. Webber uses the East Harlem experience to reflect on the task which confronts the Church today, hoping that "it might illuminate the task of every Protestant church that is seeking to understand its mission."

In a situation where social problems may be seen greatly exaggerated, and where human beings are manipulated and exploited, the Church faces the challenge which is inescapable. Here the cutting edge of the Christian faith is sharpened and the incisiveness of Christian love in action more easily discerned. And out of these pages comes a concept of the Church that reemphasizes the characteristics of the early Church: "a colony that exists to witness, to serve its fellow man, and to proclaim the gospel."

The message of this volume is one which every minister and alert layman should have an opportunity to read and understand, for all must discover what the Church should be if it is to operate effectively against the counterforces of this day.

CLARENCE C. COLLINS

## The Kingdom

By Colin Alves. New York, Cambridge University Press, 1960. 204 pp. \$1.75.

It is the Kingdom of Christ, rather than that of David and Solomon, which is dealt with in this New Testament course. Its growth is traced from Christ's birth to the end of Acts. Reference to the disciples as "The King's Ministers," Palestinian map comparisons to the distance between Leeds and Derby, and the use of pounds sterling as the unit of currency mark this book as distinctively for British children, but American educators can learn much from it regarding the

techniques by which wholesome attitudes toward the Scriptures are early imparted.

J. CARTER SWAIM

## International Conflict in the Twentieth Century

By Herbert Butterfield. New York, Harper & Brothers, 1960. 120 pp. \$3.00.

This book is Volume II of the new Religious Perspectives series edited by Ruth Nanda Anshen. Dr. Butterfield has tried to present "A Christian View" of the issues involved on the international scene in the twentieth century. His observations should provoke much pondering of matters of concern to Christians.

It is pointed out that one of the roadblocks to a satisfactory settlement of many problems has been the inability of nations

and people to find a *via media* for bringing about needed changes. The author feels that fear will serve as no deterrent for possible future conflict. An embarrassing situation is created by Christianity's one-time alliance with power, a position it no longer occupies; hence what was once a privilege is now a liability. He suggests that Christianity today is confronted with a situation somewhat akin to that of early Christianity. It must face up to its ideological and religious rivals and win on its own merits, remembering that the principle of love "is the final touchstone and . . . reigns in the universe." This he believes is Christianity's most potent asset in this age of global revolution.

STILES LESSLY

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## The Religion of the Occident

By Martin A. Larson. New York, Philosophical Library, Inc., 1959. 711 pp. \$6.00.

The author of this work, having found that God has spoken "in many and various ways," comes to a conclusion different from that of the author of the Letter to Hebrews. The Letter to Hebrews is sure that these fragmentary revelations find glorious fulfillment in Christ. This author's contention is "that Jesus was an Essene who, convinced that He was Himself the incarnate Christ destined to redeem mankind, left the Order for the purpose of creating a mass-movement."

Larson insists further that in this way

we come to "know the truth; and the truth shall make you free." The New Testament doctrine is that "If you continue in my word, you are my disciples, and you will know the truth, and the truth will make you free."

J. CARTER SWAIM

**Broadman Comments, 1961.** By H. I. Hester and J. Winston Pearce. Nashville, Broadman Press, 1960. 458 pp. \$2.95.

In this commentary on the Uniform Lessons for 1961, each lesson includes the complete Bible text, an outline of the lesson, historical facts, and general exposition. The application of the meaning of the lesson to present-day needs is then described under the title "The Lesson in Life." Visual-aid suggestions are given.

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## Book Notes: Devotional Books

**Time to Pray: Daily Prayers for Youth,** by Elmer N. Witt. St. Louis, Concordia Publishing House, 1960. 116 pp. \$1.00. In contemporary words and style, these prayers express the thoughts and desires of youth. They are divided into seven sections, dealing with the individual, the world around him, his life of prayer, God, the life of Christ, the Church, and the Scriptures.

**"When Thou Prayest,"** by James Earl Massey. Anderson, Indiana, Warner Press, 1960. 64 pp. \$.75. The author discusses the teachings and the example of Jesus concerning prayer, pointing to them as the answers to anyone seeking communion with God at its best.

**The Far-Spent Night,** by Edward N. West. Greenwich, Seabury Press, 1960. 128 pp. \$2.50. Canon West uses ancient Advent antiphons as the basis for meditations on the perennial meaning of Advent and on the nature of Jesus Christ the Incarnate Son of God. The implications of a dynamic Christianity for everyday life are interwoven throughout the meditations.

**Graces and Prayers,** by John Lewis Sandlin. Westwood, N. J., Fleming H. Revell Co., 1959. 125 pp. \$1.95. Nearly two hundred table graces and more than one hundred prayers are included in this book for family worship or for individual use. There are prayers for everyday situations and for special days and occasions.

**Lively May I Walk,** by Glenn H. Asquith. Nashville, Abingdon Press, 1960. 120 pp. \$2.00. This volume of fifty-four devotions for elderly people is based on the idea that "the best is yet to be." Extra-large type makes the book easy to read.

**The Upper Room Companion,** edited by Gerald O. McCulloh. Nashville, The Upper Room, 1960. 336 pp. Designed for persons in church vocations and directed to their specific spiritual needs, this book parallels the themes found in *The Upper Room* devotional guide.

**Ours Is the Faith,** by Walter Dudley Cavert. Nashville, Abingdon Press, 1960. 254 pp. \$2.00. The author of the pop-

ular *Remember Now* for young people this book has written a six-month series of devotionals on the Christian life persons of all ages.

**Devotional Programs about People and Places,** by Ruth C. Ikerman. Nashville, Abingdon Press, 1960. 158 pp. \$2. Incidents, objects, and persons from over the world provide the basis for the forty programs for women's groups. Each consists of a Scripture reading, an introduction and meditation, and a closing prayer.

**Calm Delight,** by Elsie Chamberlain. New York, Doubleday & Company, 1960. 142 pp. \$2.50. The hymn "Eternal Light" is the uniting feature of the thirty-one devotionals. Each day's reading consists of penetrating insights by the author, Scripture passages, prayers, and quotations from Christian writers.

**Prayer Power: Living the Lord's Prayer** by Donald Earle Lewis. Westwood, N. J., Fleming H. Revell Co., 1960. 64 pp. \$1.50. This brief book, using the Lord's Prayer as a model, shows how the sources of prayer may bring power to daily living.

**Meditations on the Lord's Prayer,** by Herbert V. Prochnow. Natick, Mass., W. A. Wilde Company, 1959. 60 pp. \$1.50. With his reflections on each of the petitions of the Lord's Prayer the author interweaves many of the most loved verses of the Bible.

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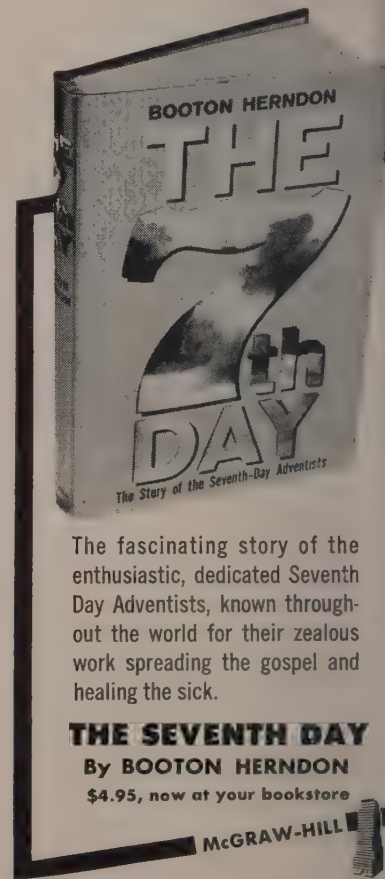
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## Book Notes: New Reflections

The following books are published by Association Press, New York, and sell 50¢ each.

**First Steps in Theology**, by Jack Finegan. Adapted from the author's *Beginnings in Theology*, this book discusses biblical concepts of God, Christ, and the church in the light of modern understanding of the universe and of our life.

**The Witness of Kierkegaard**, edited by Carl Michalson. These selections from the writings of the great Danish theologian reveal the steps in becoming a Christian.

**Facing Protestant-Roman Catholic Tensions**, edited by Wayne H. Cowan. Thirty leaders of both faiths help the reader identify the issues and tensions and to look clearly about them.

**New Directions in Biblical Thought**, edited by Martin E. Marty. Four Bible scholars describe the movements in Bible studies today and their significance for Christian thought.

**By John Calvin**, edited by Hugh T. Kerr. A brief biographical sketch and selections from Calvin's writings introduce the reader to the ideas of this great Protestant thinker.

**Evidence of Eternity**, compiled by Hazel Davis Clark. These selections from *The Golden Book of Immortality* are the reflections on immortality of more than ninety men from all ages.

**The Difference in Being a Christian**, by Stephen C. Neill. A new edition of the author's *The Christian Character*, this book describes the qualities of a person sincerely trying to grow more like Jesus Christ.

**What Baptism Means**, by John W. Leister. This consideration of the meaning of baptism and the joys and responsibilities which come with it provides an understanding for a layman preparing for church membership.

**Poems to Change Lives**, compiled by Stanton A. Coblenz. In this volume are poems on universal themes of human existence representing the thought of many ages and cultures.

## What's That Word?

(Continued from page 13)

to take it for his own. Teachers with extensive, rich vocabularies are fortunate—they are readily and unconsciously imitated by admiring pupils. "A word is three things," Mauree Applegate tells us. "It is a photograph, it is a voice, and it is a personality." As a photograph it takes on a certain look to our eyes when we read it; we compare it to other words we know when we read, as we compare the faces of persons we know. A word has a voice—it has

its own way of speaking. And a word has a personality in that it has depth of meaning; "it has feelings and differences in connotation."

Then Miss Applegate warns us that we have neglected to teach the personalities of words as well as we should, for children's sake. "One should stop long enough with a new word to get its full flavor. In being niggardly with our time we keep children chained to the dull and commonplace."<sup>3</sup>

Your greatest responsibility in presenting church school materials to your pupils is probably to work toward deepening and widening their understanding of the terms *already* in their speaking vocabulary, then moving on to add more terms with greater variety.

In summation, here are some briefly stated "teaching aids" that may be of value to you as you plan how to present your church school lessons with the help of the excellent suggestions contained in the teaching guide.

Enjoy with the pupils the unusual use of words:

"I shall not *want*."

"O, Lord, *incline* thine ear unto me."

"The sun shall not *smite* you by day."

Allow time to savor the full flavor of words that bring up mental pictures:

"Lie down in *green pastures*—beside the *still waters*."

"Enter his *gates* with thanksgiving."

"The *chaff* which the wind drives away."

Do not, however, expect to see wonders overnight; vocabulary development should be continuous from the first word a child speaks throughout his life.

*Everybody's Business—Our Children* by Mauree Applegate. Evanston, Illinois: Row, Peterson and Company, 1952.

## THE TEMPLETON PRIZES

The Templeton Prizes (1st prize, \$500; 2nd prize, \$200; 3rd prize, \$100) are awarded annually for the best essays submitted on the subject of exceptionally gifted persons. The presence in history of towering figures in religion, the arts, philosophy, and other fields gives rise to the questions with which the prizes deal. Are there others? How are they to be found? How may they be trained? How may they be helped to put their talents to use in the world?

The 1961 competition is open to the general public. Application blanks and more detailed information will be sent to persons who inquire on or before February 1, 1961. Write Professor D. Campbell Wyckoff, Princeton Theological Seminary, Princeton, New Jersey.

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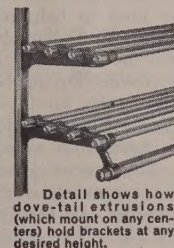
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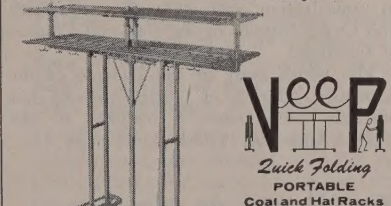


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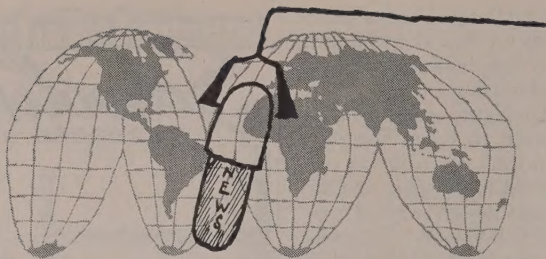
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## WHAT'S HAPPENING

### Ecumenical Youth Assemblies

NEW YORK, N. Y.—Young people are now meeting in world assemblies almost as often as adults. A European Ecumenical Youth Assembly was held at Lausanne, Switzerland, last summer, with several hundred American youth as visitors.

The North American Ecumenical Youth Assembly will be held at Ann Arbor, Michigan, August 16-23. This is being co-sponsored by the Youth Departments of the World Council of Churches, the World Council of Christian Education, the Canadian Council of Churches, and the United Christian Youth Movement of the United States. The theme of this Assembly will be "Entrusted with the Message of Reconciliation." Similar meetings are scheduled in Latin America in 1962 and at later dates in Asia and Africa.

Some 110 "youth participants" will attend the Third Assembly of the World Council of Churches to be held in Delhi, India, late in 1961. Part of the interdenominational offerings given on the second Sunday of Youth Week, 1961, will be used to help send youth delegates to this Third Assembly. All contributions may be sent directly to the UCYM, 475 Riverside Drive, New York 27, N. Y., where the funds will be designated for World Youth Projects, U. S. youth participants, and overseas delegates' aid.

The urgent ecumenical question of intercommunion is the subject of a study sponsored by the Faith Commission of the UCYM. This investigation is being done in consultation with the office of Faith and Order Studies of the National Council of Churches.

The youth body of the Diocese of the Armenian Church of North America has officially been made a member of the United Christian Youth Movement.

### New Hymns on Marriage and Family Life

NEW YORK, N. Y.—Christian marriage and family life is the subject of a new hymn project open to poets and musicians of the United States, Canada, and other countries. Sponsored by the Hymn Society of America, the project is being run in connection with the forthcoming North American Conference on Church and Family to be held at Green Lake, Wisconsin, April 30-May 5.

The REV. DEANE EDWARDS, president of the Hymn Society, says: "We are after new hymns that recognize the fundamental nature of marriage and family life. They

should express the Christian ideals which should guide such relationships, and stress the responsibility of the Church for developing and maintaining such ideals."

The new hymns should be sent to the Hymn Society of America, 475 Riverside Drive, New York 27, N. Y., not later than February 15, 1961. A leaflet giving specifications may be obtained from that address.

### Modern Church Music Honored

NEW YORK, N. Y.—Five contemporary compositions have been named as outstanding choral works for performance in the churches as well as concert halls, by the Commission on Music of the National Council of Churches' Department of Worship and the Arts. In order of preference, the list was: *Le Roi David*, by Arthur Honegger; *Symphony of Psalms*, by Igor Stravinsky; *Sacred Service*, by Ernest Bloch; *Ceremony of Carols*, by Benjamin Britten; and *Mass in G Major*, by Francis Poulenc. The chairman of the Commission on Music is DR. THOR JOHNSON, conductor of the Chicago Little Symphony. CHARLES MUNCH and ROBERT SHAW are among the fifty members drawn from leaders in church music as well as the concert field.

The Department of Worship and the Arts held for the first time a Consultation on the Dance on November 16. This allowed for sharing of experiences by a broadly representative group of professional dancers and churchmen interested in the dance as an expression of worship. Demonstrations were given by professional dancers and by church dance groups.

### Washington Enlarges Film and Television Project

WASHINGTON, D. C.—For the third year the Council of Churches in the National Capital Area, in cooperation with the American University, has been offering a television course on the life and teachings of Jesus. The second semester, February 4-May 6, will be on "The Teaching of Jesus and the Gospel of John." The

### Opening for Director of Religious Education

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instructor is DR. EDWARD W. BAUM, professor at the American University. Academic credit for the course is given by the University to those fulfilling stated requirements.

The Lilly Endowment, Inc., of Indianapolis has awarded a grant to the American University to produce and distribute film and kinescopes of this telecourse. The grant will also be used for further presentations in the Washington area.

In the past two years the Bible telecourse has been the recipient of several national awards and has annually been watched by approximately 90,000 people in the Washington area. A description of it, written by the Director, Miss E. F. HARLEE, appeared in the July-August 1959 *International Journal*.

### Six College Professors and a Congregation

(Continued from page 9)

Perhaps we forget that climbing a foothill often reveals the grandeur of an entire range of mountains which formerly the foothill completely hid from view. People who have lived long in the mountains have an abiding consciousness of the majesty of the mountain, a sense of being possessed by the mountain and enveloped in some of its character. Possibly we may discover that "Christian perspective" in our intellectual quest is not so much a structure of carefully selected words in whose shadow we work, as it is a way in which we feel ourselves known, constrained, and enveloped by an awesome, yet strangely friendly Presence which we must come to know.

### A Breakthrough in Family Life Study

(Continued from page 19)

of churches. Unfilled quotas as of January 31, 1961 will be released to others desiring to send official delegates.

Because of the nature of the conference, publicity is being limited to the official public relations channels through the National Council of Churches. Family agencies with related interests are being asked to provide specialist personnel as working delegates. There will be no unofficial observers or visitors. Every effort is being made to conduct this pioneering project with commitment to the high purposes that give it significance.

This will not be an easy conference. Pioneering at the frontiers rarely is. But only as courageous leaders carve a pathway through the wilderness may those who come after travel in comfort.



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by Andrew Hobart  
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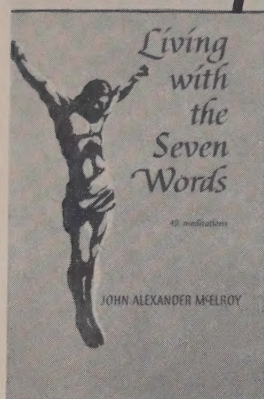
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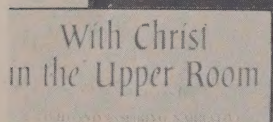


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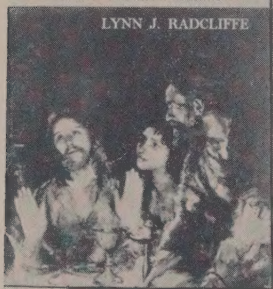


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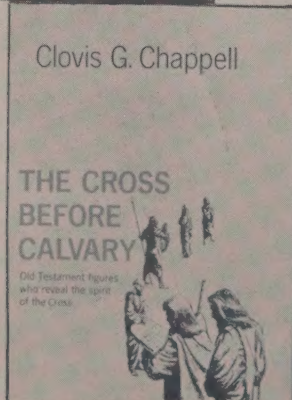


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